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THE
GREAT AWAKENING
ON
TEMPERANCE,
AND
THE GREAT CONTROVERSY,
ROMANISM, PROTESTANTISM
AND
JUDAISM.

A SERIES OF LECTURES, PAPERS AND BIOGRAPHIES FROM THE ABLEST
ADVOCATES OF TEMPERANCE, AND PROMINENT CLERGYMEN OF THE

27.3
5593a ROMAN CATHOLIC,
PROTESTANT AND JEWISH CHURCHES

PROFUSELY ILLUSTRATED.

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PUBLISHER'S PREFACE.

The present work is designed to supply a want long felt, not only by those interested in the theology of the present day, but also by *all* who are opposed to the steady inroads that the vice of intemperance is making in this grand Republic of ours, which is free to all nations and tongues. It is our aim to make this book useful and interesting alike to Bishops, Clergymen, Farmers, Physicians, Attorneys, Students, Artists, Merchants, Mechanics and Clerks, and as a standard work, by a collection of lectures and essays on topics of more than ordinary interest at the present day, and will increase in importance for centuries to come.

The Bible is a record of the original faith of mankind, and of its development in history.

The collection of articles upon religious subjects here given present to the reader the various views of different denominations, Protestant, Catholic and Jewish, each basing his arguments upon the Word of God, and not one word of comment to bias the minds of those searching for truth in favor of any particular creed or denomination. The papers upon Temperance should meet with the hearty approval of all persons, of every sect and creed.

The "Murphy Movement" is rushing like a mighty tidal wave over this great country, sweeping away with resistless force the terrible curse that has so long desolated our land; and we believe that "the darkness is past, and the true light now shineth."

Thanking the contributors for their kindness and forbearance with us, and the promptness with which they have contributed to this work, *free*, for the good it will accomplish, and hoping every reader will be benefited by it, we trust it will meet with the approbation of those who are opposed to all manner of error, superstition and vice.

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INTRODUCTION.

The contents of this volume may be set down as the result of accident rather than of design. That is to say, in the long series of discourses, of which this volume is the product and the record, the end was not foreseen from the beginning. The lecture of Bishop Ryan, delivered on the 16th of December, 1877, was negative and defensive in its character. It was very appropriately entitled "What Catholics do Not Believe." The Bishop had been invited by Rev. John Snyder, of the Unitarian Church, to represent the Catholics in a series of denominational discourses, and to preach in a Unitarian pulpit on the affirmatives of Catholic doctrine. He declined this invitation, as those who are familiar with Catholic precedents in the matter of using non-Catholic pulpits might have expected. He adopted the suggestion of Doctor Snyder so far as to deliver a lecture, but he chose a public hall and a negative topic instead of a Protestant Church and an affirmative topic. On religious subjects, however, it is almost impossible for any speaker, however cautious, to be wholly defensive. What appears to him to be purely negative may be regarded by those of a different belief in the light not only of affirmation, but of aggression. It was so in the case of Bishop Ryan. His lecture appeared in full in the *Globe-Democrat* on the morning after its delivery, and it at once occurred to the editor of that journal that there was material in it which might be strongly controverted from a Protestant standpoint. That ingenious device of modern journalism, known as "interviewing," was

brought into requisition for the purpose of opening the battle. Thirty-two Protestant ministers criticised Bishop Ryan through the medium of an intelligent reporter in a single issue of the *Globe-Democrat*. This, however, so far from deciding, "more embroiled the fray." The interview soon gave place to the sermon. Those who had given to the subject the cursory attention of twenty or thirty lines, found it worthy of the mature consideration of several columns. And so the little cloud that appeared upon the religious horizon on the evening of the 16th of December gathered and grew until it assumed the features of a controversy greater in its proportions than any of its kind ever before conducted in this country or in Europe.

Whether in politics, religion or science, it is almost an axiom in the creed of every American that controversy is the life of truth. Free speech and a free press have created in the minds of our people a determined yearning for both sides of any question that is worthy of presentation and consideration. The American people have outgrown the old system in politics, which might be called the "parental," and under which it was the custom for the masses to accept the word of the leaders as the sole standard by which to judge of right and wrong. In religion they have done the same. The parental system has given way to the individual system; and men and women are asserting the right of examination for themselves instead of performing the duty of accepting whatever may be handed down to them by authority, however high, or however greatly revered in some respects. This being the case, the great need is light, and the strongest light is that produced by the friction of debate in which each side is represented by an able and authorised exponent. The greater and more important the question involved, the stronger the appeal for that earnest and thoughtful discussion, without which truth can not be fully revealed. And surely nothing can be of greater importance to human beings than the subjects involved in a

discussion of this kind, lying, as they do, at the very root of the great truths of revealed religion. Protestantism has always invited controversy, and if Catholicism has shunned it in the recent past, it has, in so far, departed from the precept very earnestly laid down by one of its most eminent champions—Father John Henry Newman—more than twenty-five years ago. In opening a series of lectures on the “Present Position of Catholics in England,” that eminent divine said, “No conclusion is trustworthy which has not been tried by enemy as well as friend; no traditions have a claim upon us which shrink from criticism and dare not look a rival in the face. * * * How can you detect the sham, but by comparing it with the true? Your artificial flowers have the softness and brilliancy of nature, till you bring in the living article fresh from the garden; you detect the counterfeit coin by ringing it with the genuine. So it is in religion.”—*Lectures, third edition, page 8.*

It will be said by some that the controversy is a very old one. So, in one sense, it is. But while the human race exists, with the Christian religion for its consolation here and its hopes for hereafter, it never will be so old that it will not still be new. The contest between truth and falsehood, right and wrong, is as old as the world itself, and yet it is still waged, and it will remain fresh and active while the world lasts. In point of fact, however, this controversy is not old; that is to say, it is not old in the sense of being familiar to the present generation. There have been disputations between Catholics and Protestants before, but, so far as this country is concerned, they occurred in the comparative infancy of the art of printing and their records are poorly preserved, existing mainly in separate forms—Catholic and Protestant, respectively—like two sundered blades of shears. The reader finds, before he has progressed very far in one book, that it is a reply to something contained in another book which he may not be

able to procure. In this present work both sides are given, so that no matter from which standpoint of faith it is perused, the reader will find both bane and antidote. If he be a Protestant he can turn from what he may deem the heresy of the two Catholic Bishops to find it refuted by the many able Protestant ministers whose discourses are recorded. If he be a Catholic he can reverse the position, and flee from what to him may appear the errors of Protestantism to find truth and comfort with utterances of distinguished divines of his own creed. And no matter what his creed, the reader can not fail to be impressed with the entire freedom from defamatory personalities, which characterizes this discussion. The dignity of debate nowhere gives way to the ill-tempered vituperation which has so often characterized the polemics of the past. The spirit throughout is that happily characterized by one of the greatest of living writers as "much disputation, but more good will."

Mr. Lecky, in his recently published "History of England in the Eighteenth Century," attributes much of the sectarian hatred and strife of that period to the ignorance of the contending factions respecting each other's creeds and beliefs. We might go back a few centuries further, and trace the same effect to the same cause. Charles Lamb expressed much more than a passing pleasantry, when, on being informed that he did not know a certain man whom he had said he hated, he replied, "My dear sir, that's the very reason why I hate him." It is undoubtedly true that religious creeds are often denounced most violently by those who least understand them, or have least studied them; and it is also true that no man ever patiently or intelligently investigated any one of the great sects of Christendom without finding much to soften and assuage whatever feeling of bitterness he may have previously entertained respecting it. Ignorance is the parent of vice, and the most stalwart of its progeny is hatred for opinion's

sake. In proportion as this volume is read and studied, what may have appeared hideous in an opposing belief will be modified and toned down, until it will cease to be a wonder why either of the two great creeds of Christendom has so long commanded the respectful homage of millions, and why the worst that either teaches is regarded by enlightened men and women as better than the blind unbelief which so freely offers itself as a substitute for both.

As a contribution to secular history, too, this work must have great value. Many of the points in dispute between the rival creeds turn upon facts which are important, not only in their relation to the history of Christianity, but in their relation to the history of the world. They are gleaned from the most authentic sources, and in many instances they show a degree of patient study and research on the part of the disputants which would be creditable to the most conscientious historian. In the controversies of former times historic accuracy is notably lacking. Disputed points are often settled upon still more disputed authorities. Great libraries, which are now to be found in all large cities, had no general existence, especially in the Western States of this country, and private libraries, worthy of the name, were rare, and were scantily supplied with such works as are now regarded as authoritative in Church history. The attentive reader will find at his disposal in these pages a mass of general information, sifted, analysed and collated for his use which he might spend years in seeking by his own unaided effort. The work has, therefore, a great value independent of its relation to religious disputation; and on this account it is destined to take high rank in the permanent literature of this country.

J. B. McCULLAGH.

ST. LOUIS, April 24, 1878.



Yours sincerely
H. P. Ryer.
CRP

SINCE the delivery of this lecture, nearly two months ago, the controversy which arose from the same has continued, and still continues, in both the press and Protestant pulpits. I have not entered the arena, because (as I announced at the opening of the discussion), unless some one else should prove a misstatement—that is, that Catholics do believe on any point what I here assert they do not believe—I cannot feel obliged to defend a lecture which was itself purely defensive. No man has proved or can prove the position mentioned, as every Catholic is profoundly convinced.

February 22, 1878.

P. J. R.

WHAT CATHOLICS DO NOT BELIEVE.

BY RIGHT REV. P. J. RYAN, C. B.

I propose to speak to you, ladies and gentlemen, on the subject of “What Catholics do not Believe.” That is, as no doubt you already anticipate, to correct some erroneous impressions with regard to many points of Catholic doctrine. After a long intercourse with non-Catholics of various religious denominations, and many of no denomination at all, I am profoundly impressed with the conviction that most of the opposition to the Catholic Church and the gravest obstacles to that mutual good feeling that ought to exist amongst members of all religious organizations, and, indeed, amongst all men, that the opposition and this obstacle arise chiefly from a misunderstanding of what are really Catholic doctrines on important points.

Explanations of Catholic doctrines seem as necessary in this day as in the days of the Apologies of the early Fathers, some of them written seventeen hundred years ago. My intercourse with non-Catholics has taught me, also, strange as you may think it, a great respect for what are called bigoted people. They are people deeply in earnest; people who hate injustice and deceit; and because they imagine, and falsely of course, that the Catholic Church is a marvelous organization of the powers of both, therefore they detest it. They form very often the most fervent and persevering converts to that Church.

We can scarcely be angry with them because they are angry with an institution of impossible existence. Their idea of the Catholic Church would be a combination of contradictions, but still their hearts are right. They desire to know and to do that which is right. They are not opposed to the Catholic Church; but they are opposed to something which they think is the Catholic Church. And to disabuse them of these errors, to teach these earnest, honest, upright, devoted and religious people in their way, to remove these misapprehensions, is the duty before me to-night, as far as it is possible in a single lecture; and it is a subject which ought to be interesting to a great number of people. First, it ought to be interesting as a matter, indeed, of justice to those who protest against the Church. No man has a right to protest against the opinions of another man until he shall have known these opinions from the man who holds them, or from the organization that professes them. The thing is very apparent in politics, by which I am accustomed sometimes to illustrate. Suppose a man, a stranger in the country, who knows but little of the politics of the country, has associated himself chiefly with Republicans. Suppose he meets a Democrat and he protests against the doctrine of the Democrat, and the Democrat asks him, "Sir, have you ever read an authorized exposition of what the Democrats believe?" "No, sir." "Have you ever heard a speech of a Democratic orator, or representative man, one authorized to expound the principles of our party?" "No, sir." "Have you had an exhaustive private conversation on the subject of the principles of the party?" "Well, I don't know that I had." "What have you heard about it?" "I confess, on reflection, that what I have heard of you has been chiefly from the Republicans." "Well then, sir," said the Democrat, "they are very bad authority; you have to know Democracy from Democrats." And, therefore, on the same principle you have to know Catholicity from Catholics.

It is impossible to know what men believe unless they themselves, or some one authorized by them, explain their doctrines. Hence it is a matter of justice that those who protest against us should know what we believe from ourselves.

Again, the subject is of interest, ladies and gentlemen; the tide of infidelity is sweeping onwards. The members of religious organizations outside the pale of the Roman Catholic Church are arrayed necessarily, from their principles, against this tide of infidelity. Now, here is that Church; here are 200,000,000 of men, banded together under one head, fighting a similar battle against infidelity. Can they be ignored by the divided and still dividing sects outside the pale of this Church? Can these bodies expect to overcome infidelity independently of any aid, indirectly given if you please, but independent of the power of this organization? Therefore, those who are interested in the truth of the Christian religion ought to understand something of the doctrine of the largest, the most powerful, the most united organization that opposes the infidelity of the day.

But some one may say, "The Old Church is not worth examining; she can be of but little aid in the battle against the wrong. The old Church like the old Pope, is on her dying bed; her energies are paralyzed. She has lost her grasp upon the nations of Europe, where she ruled most supremely, and she can not grasp the younger or more energetic nations that are too progressive to admit her doctrine or to bow under her sway. Therefore, she is only as an institution of the past, without the vitality that is necessary to sustain her in the future; she can be but of little aid. She has stood like the statue in the vision of the Babylonian King; she has stood like that mighty colossus of gold, silver, brass and iron; but whose feet were of clay and iron mixed, and young progress—progress, religious and scientific, like the fragments of a rock, has struck this proud colossus; she is swaying to and fro,

she shall fall, and great shall be the fall thereof, and nothing shall be left but the pulverized fragments of the colossal institution." So do they think, many who believe the Church's day is over. But not so, those who see the signs of the times. A book has been recently published—a book remarkable in its way, by James Anthony Froude, the English and anti-Irish historian, a man who hates the Catholic Church with an intensity deeper, if possible, than he hates the Irish people. Mr. Froude, in this work (which is reviewed in this month's number of that excellent publication, the *Catholic World*), speaking of the Catholic Church, uses these remarkable words :

“ The tide of knowledge and the tide of outward events has set with equal force in the direction opposite to Romanism. Yet in spite of it, perhaps by means of it, as a kite rises against the wind, the Roman Church has once more shot up into visible and practical consequence. While she loses ground in Spain and Italy, which had been so long exclusively her own, she is gaining in the modern, energetic races which have been the stronghold of Protestantism. Her members increase, her organization gathers vigor, her clergy are energetic, bold and aggressive. Sees long prostrate are re-established. Cathedrals rise, and churches with schools and colleges and convents and monasteries. She has taken into service her old enemy, the press, and has established a popular literature.” Evidently the position of the Church is a puzzle to Mr. Froude, and he confesses it, that in spite of scientific progress, and in spite of what would be called religious progress, she still gains in the energetic nations. What is the meaning of so strange a phenomenon? Is progress, of which we hear so much, less real than we thought? Does knowledge grow more shallow as the surface widens? Is it that science is creeping like the snake upon the ground, and eating dust, bringing forth materialism, that the Catholic Church, in spite of her errors, keeps alive the consciousness of our spiritual being, the hope and

expectation of immortality? Why does Rome count her converts from among the Evangelicals by tens while she loses them only by an unimportant unit. So the Old Church is not dying; the Old Church is here and there one day said to be dying, or supposed to be expiring, and the next day we find her giving audiences to the nations. We find an interest and a vitality; we find a gathering together, too, of audiences such as I have the honor of addressing to-night, audiences that want to know something about this institution dying and not dead—obstacles which no institution that ever existed overcame. An institution that, in the language of Lord Macaulay, “There never was, and never has been, and there is not, on this earth, a human institution so deserving of examination as this Roman Catholic Church.”

Again, is it of interest to the infidel, skeptic, rationalist—by whatever name known—that he should know something of what are not the doctrines of this Church, and, by implication, what are. There are honest Infidels as well as honest Protestants. From defective religious education, and sometimes from injudicious over-education in religion, want of judgment, and, in early youth, over-restraint of the mind and a rigorism that rendered religion unamiable, they have cast aside all belief in revelation. But yet this class of men—and I think I know something of them—are not all at peace. The religious element is in every human heart. They are anxious; they talk about religion. Sometimes that class of persons may even persecute religion, but they are far from being at peace. They must talk about it, for there is something that impels them, simply because the religious element is there and must be satisfied. Now, there is a large class of these infidels, skeptics, or by whatever name they may be called, who have come to this conclusion: that if God gave a revelation to man, if there be an historic Church in existence, that Church is the Old Catholic Church. The question with them is, Rome or

Reason. If there be no revelation then they are rational. They keep apart; they act out as far as they can the knowledge they have of right and wrong in the natural order. But there are a few really conscientious Protestants who would not prefer that that body of men should be Christians and Roman Catholics, than that they should remain infidels and rejecters of revelation; as I, myself would prefer to see a man a member of some religious denomination, possessing at least some of the truths of Christianity—for even a human faith in any single doctrine is of immense advantage to a man—therefore ought these persons to be interested in understanding what Catholics really hold. This class of rationalists may be divided after this fashion: Some who are afraid to examine the Old Church lest it should prove to be true; I remember one of them—an illustrious man who told me over twenty years ago—the late Dr. Brownson, when I expressed my surprise that he had been so long a time in coming into the Church. “For several years,” said he, “before I became a Catholic, when I was more of an infidel than anything else, I had the thought that the truth might be in that Old Church. But I was afraid to touch it, for I would prefer almost to risk my immortal soul than to become a Papist in Boston in that day.” But there is another class of men who would gladly embrace the truth if they knew it; a class of men who say, “We can not enter into that Church and save our manhood; we can not accept, with the intelligence which God gave us, these absurd dogmas. How can we, without giving up all claim to consistency, accept what appears to us so utterly absurd?” Perhaps, gentlemen, what appears to you absurd, is not what Catholics believe, but what Catholics do not believe.

Let us examine together for an hour these dogmas; let us see whether the obstacles that you imagine to exist to your examining and approaching this Church are not founded in a

misconception of what she really believes. Let us see if it can not be a question, not of Rome or Reason, but of Rome and Reason.

Again, ladies and gentleman, independently of all religious considerations, a man who desires to understand the philosophy of history must know something of the real doctrines of this old Church. That Church has had more to do with humanity, has had more effect upon human society than any organization in existence, or that has been in existence since the time of our Divine Lord. Therefore, to understand the history of our race, to trace effects to their causes, it is necessary that we should understand this Church, understand something of the real doctrines which she professes; because the influence that she exercised was an influence arising logically from those very doctrines, and can not be understood by those who understand not the dogmas themselves. Guizot, the French statesman, and, as you are aware, a Protestant, speaking on the subject, says: "The Church has exercised a vast and important influence upon the moral and intellectual order of Europe, upon the notions, sentiments and manners of society." This fact is evident. The intellectual and moral progress of Europe has been essentially theological. Look at its history from the fifth to the sixteenth century, and you will find throughout that theology has possessed and directed the human mind. Every idea is impressed with theology. Every question that has been started, whether philosophical, political or historical, has been considered in a religious point of view. We shall find the same fact hold if we travel through the regions of literature, the habits, the sentiments, and the language of theology; they show themselves at every step. This influence, taken altogether, has been salutary. It not only kept up and ministered to the intellectual movement in Europe, but the system of doctrines and precepts by whose authority it stamped its impress upon that movement, was

incalculably superior to any which the ancient world had known. Notwithstanding all the evil, all the abuses which may have crept into the Church; notwithstanding all the acts of tyranny of which she has been guilty, we must still acknowledge her influence upon the progress and culture of the human race to have been beneficial. That she has assisted in its development rather than its compression; in its extension rather than in its confinement. So that to understand the philosophy of history we must know something of this Church and of that theology which had an influence, as he says, upon the direction of affairs in Europe during so many ages. Such are some of the reasons why this lecture ought to interest different people.

Now I come to the lecture itself, having explained to you the reasons for it; and, in order to render it more interesting and clear, I shall make it take the form of an indictment against the Catholic Church—in the first place, bringing forth counts in that indictment; in the second place showing that the charges in that indictment are founded upon what Catholics do not believe, and that, therefore, they must fall to the ground. Then I should say, placing myself in the position of an objector, “I charge this Catholic Church with having enslaved the human intellect, with having degraded religion, with having demoralized the individual and the public conscience. She enslaved the human intellect by her doctrinal authority. Man, blessed by Almighty God with reason, is obliged to submit that reason to the dictates of a human institution; and, though he may with that reason have come to a certain conclusion, the moment this authority speaks he must bow his head and submit, notwithstanding his previous convictions. Suppose an intellectual balance, with two scales, before him. A man argues on a certain question. He puts the reason for the doctrine into one of these scales, and the reasons against it into the other. Following his reason, he

comes to a conclusion adverse to the doctrine, and the scale against the doctrine sinks, and the scale with the arguments for it rises. Now, using the reason that God gave him, he has come to this conclusion: He hears of a decision of Church authority—the Pope speaking *ex cathedra*, or a decision of a General Council, and that man with that conclusion must submit his intellect, and the Church, as it were, entirely pulls down the light scale, and he must bow, and cry “*Credo.*” Here, it may be urged, is an enslaving of the human intellect. Again, the intellect is enslaved, for the Church takes from man the grounds upon which he can form an intelligent judgment. She takes the Scriptures of God; or if she gives them or permits him to read them, it must be with her own interpretation upon them. Therefore, here is a slavery of intellect of the very worst character. And again, by her gorgeous ceremonial, by a use of the arts—architecture, sculpture, music, painting and poetry—she cheats, as it were, reason. Reason has to be silent, and the Catholic, overawed by the majesty and magnitude of her grand cathedrals, dazzled with excess of light and glory from her use of the fine arts, is led a captive—a willing captive, if you please—by her love of the beautiful, her sentimentalism. He is no longer reasonable; he is the slave of this sentimentalism. It is not reason that speaks, but imagination, but sentiment, and he is made the slave, the complacent slave, if you please, the happy slave, if you please, but the slave of the Church, and no longer using the reason that God gave him. It is said of a man being present in St. Peter’s Church in Rome, amidst all of the splendor of some grand ceremonial, he found himself kneeling on the marble pavement. He felt his heart moved as it was never moved before. The religious influence was upon him, but he arose from it, and he said, ‘This is not reason, this is sentiment, this is imagination. I will break these enchanting bonds. I will be a man, and follow my reason alone.’”

Again, it is urged that the Church degrades religion, because the great object of religion is God, and any power that places upon the eternal throne any object but God, and offers to that creature any worship, is degrading religion, because it is degrading the object of all religion. And the Church, by her devotion to the Blesssd Virgin, to saints and angels, by even her devotion to inanimate objects, pictures, statues, relics, and so forth, substitutes something for religious worship which is not God, and, therefore, degrades religion.

And, finally, she demoralizes the individual and public conscience, because she teaches the doctrine that a man may hold the place of God; a man may be the judge of the conscience of another man; a man may forgive sins as he pleases, and because of this fatal facility of forgiving, the horror for sin must be lessened; a man has only to sin and go to this tribunal and have forgiveness extended to him, and go away and sin again, and be forgiven. Here is a man like himself, a sinner like himself, who has tremendous power to forgive sins; therefore the individual's conscience must be demoralized, and the nation, which is but a collection of individuals, must become demoralized; and hence the low, immoral condition of so many Catholic peoples.

I have brought forward these objections; I have placed myself for a moment in the position of an adversary to the old Church; I have endeavored to give them honestly, even strongly, as strongly, I think, as could be expected from a man not accustomed to anti-Catholic public speaking; but feeling that there is a power to answer them, feeling that truth can never suffer in this conflict with error, feeling that these charges are founded upon what Catholics do not believe, I make them as strong as it is possible for me to do. And I proceed now to reply to these objections, to show you, as I promised, that they are founded upon false assumptions of

what are Catholic doctrines, and, therefore, they must fall to the ground with the exhibition of that falseness. There is no fear of mere special pleadings in my defense of the Church, as I shall show. It is true that almost anything can be defended. It is true that objections can be explained away. A man has written a defense of Judas Iscariot; and I have been told of a case of special pleading or explaining away of a charge in a case which occurred in this State, and which is an amusing illustration of a man who in intellect and in heart is attached to a certain position, can defend and explain away this charge that falls before him.

An old Democratic Judge found himself in the awkward position of being called to try two clergymen who, during the time that the test oath was in force here, had been guilty of the high crime of preaching the gospel without taking the iron-clad oath. He inquired of the first brought before him to what denomination of Christians he belonged, and the clergyman replied: "I am a member of the Christian denomination, what is called sometimes by outsiders a Campbellite." "Oh," said the old Democratic Judge, "I knew Alexander Campbell myself. I am a Baptist myself. I understand the doctrine of your sect. Now, sir," said he, "I don't call preaching the gospel according to Alexander Campbell preaching the gospel at all. And, therefore, sir," said he, "you don't come under this law." The next clergyman was a Baptist, belonging to the same denomination as the Judge, and the old man asked for the witness against this clergyman, and he said to the witness: "How does this reverend gentleman preach?" "Well," replied the witness, "as I am on my oath, I must say that he is the worst preacher I ever heard. I would not call that preaching at all. I call that trying to preach." "Well," said the Judge, "this law declares a man guilty who preaches, but not a man guilty who only tries to preach? Therefore, sir," said he, "you can continue to try

to preach, but you must be very careful not to preach the gospel without taking the oath." Special pleading, explaining away, defending when the prejudices are in favor of the person defending—in all this there may be, indeed, large delusion ; but it is impossible, ladies and gentlemen, that you should be deceived by any explaining away in answer to the indictment which I have just brought against the Old Church ; because the doctrines of the Catholic Church are not opinions ; the doctrines of the Catholic Church are sharply and authoritatively defined. The doctrines of the Catholic Church are easily discovered, and were I to tell you to-night of any one doctrine which I asserted Catholics do not believe, there is not a child in this city who has learned his catechism who could not afterwards detect the fraud. Hence, all these doctrines are the same everywhere, as you can find them in every authorized exposition of what Catholics really believe, there is no fear of special pleading ; there is no fear of misrepresentation ; there is no fear of explaining away ; there is no fear of sophism, and, therefore, do I at once proceed thus to examine the subject, and to defend by stating what Catholic doctrines are not—stating them, and showing that these charges are founded on precisely what they are not.

In the first place, Catholics do not believe that they are bound to submit their intellects to the decision of a human institution. They have first convinced themselves that the Church to which they pay allegiance, and by which they are taught the truths of revelation, is a divine institution ; that it is the unerring messenger from God to them. Therefore, if they submit to a decision of the Church, they submit to the decision of a tribunal which their own reason has already accepted as an unerring tribunal. If they were obliged to receive the decision without having already been convinced that this decision came from a tribunal that could not err, that they would be slaves. But they have reason for submitting

their reason. There is no possibility of slavery in this case. There is, on the contrary, a consulting for the real dignity of human reason. If there was "a Church authority" that was not unerring, and that Church authority obliged them to submit to its decision, then my reason would be degraded. Having come to a certain conviction on a certain point, I will never yield that reason that God gave me except to the decision of a tribunal which that reason has already accepted as unerring. The man holds the balance in his hand. The scale against the doctrine descends; the other scale ascends. Now comes a new reason which he did not know before when he weighed the arguments. A decision has come to him for a tribunal which his reason has accepted as unerring. It is a new argument which he places into the scale which was lightest before. This new argument weighs down that scale, and, bowing, he says, as an intelligent being, "*Credo*—I receive it—I believe it; my own reason accepts it; I am no slave in this decision." Dearer to me and to every man, dearer than was Isaac to Abraham, is his reason. It is what makes a man all that he is, and as Abraham would have erred, if he had offered up his son upon the mountain, unless he was absolutely certain of God's stern behest, he never could have offered to sacrifice that son upon the *probability* that God would require it; he never could have offered to sacrifice that son upon a message received from Almighty God, unless, indeed, the messenger were rendered unerring by Almighty God. But having received the order, and having been certain of that order, then he prepares to offer his son. So with my reason; I will offer it only on the mountain of God. I will offer it only on God's behest, too. I will offer it only, and even then I have only to offer it, not to sacrifice it. Reason, like Isaac, is offered; but reason, like Isaac, is not sacrificed, because there comes in the reason for giving up my reason, as it were, at the time; there comes in this decision, the

decision of this unerring tribunal ; and therefore the dignity of human reason is only preserved where the Church is an unerring Church ; the dignity of human reason is preserved only where the man is certain he hears the command of Almighty God, and hears it through a messenger that can not deliver a false report. Nor is it true, ladies and gentlemen, that the Church enslaves reason by keeping from reason the means of forming a judgment. She does not hide the Scriptures from the people. She was the guardian of the Scriptures from the beginning. Her monks of old most industriously translated them. To them, humanly speaking, we owe their preservation as we owe the preservation of the classics. She is their guardian. She does not, indeed, always approve of scattering the Old Testament, with some of its passages concerning unnatural crimes, etc., amongst children ; but she does not, and never did forbid the people to read the word of God. She condemns spurious editions of the Scriptures. She had to protect these oracles of God from corruption, but never did she hide them from the people. On the contrary, she recommends her children to read them, as you will see in many of the Catholic Bibles, which are for sale in every Catholic bookstore ; many editions of various sizes, and recommendations to study them ; and in many of those Bibles there is a letter from Pope Pius VI. to His Most Rev. Anthony Martini, Archbishop of Florence, on his translation of the Holy Bible into Italian, the Pope says : “ Beloved son, at a time when a vast number of books which most grossly attacked the Catholic religion are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources which ought to be left open to every one to draw from for purity of morals, and of doctrine, to eradicate errors which are so idly disseminated in these corrupt times.” So there evidently was no prohibition

on the part of any Church authority, that the people should read these oracles of Almighty God. The Church interprets what needs interpretation for her people.

Does that lessen the dignity of the sacred Scriptures? Does that enslave the intellect? The Scriptures themselves tell us that in them there are things difficult to be understood, which the weak and unlearned wrest to their own destruction. Hence, as there are difficulties in them, and as they need an interpreter of those difficulties, this interpreter is given. Are the laws of Missouri degraded because there is a Supreme Court to interpret them? Does the fact that there are judges to interpret prevent the people from reading the laws? Does the fact that there are Judges to interpret lessen the dignity of the people, lessen the sanction of her laws? And so there is no injustice done to the Catholic intellect, or the Catholic heart in providing what every State in the world has provided, in order to have unity in that State—some one to interpret the laws, some one to decide their meaning; and therefore is it false that the Church enslaves the human intellect by taking from it the means of discovering the truth, for she recommends these divine oracles, for she preserved these divine oracles, for she interprets, and, being constituted to interpret them—constituted by Him who said, “Go forth and teach all nations. I will be with you all days even to the consummation of the world. As the Father sent me, I send you. All power is given to me in heaven and on earth. Go and teach the universe. I am with you until the consummation of ages.”

Now, He did not remain with those twelve men, whom He constituted as the Supreme Court in Spirituals to interpret His law, to decide disputes. He spoke to those men themselves of their own deaths in the future, and yet He said: “I am with you until the consummation of ages.” Because, as in the Congress of the United States, when one man dies another takes his place, and the powers given to the original Congress are

retained by the Congress of to-day, though there is not one man of all those who had been members of that original Congress, lives to-day. So in this Apostolic College, when one died another took his place. When Judas prevaricated, Mathias was elected, and Mathias was as much an apostle as Judas had been. When another died, another took his place. So that apostolic body remains until to-day, unshorn of a single apostolic power—remains to judge—remains to interpret—remains to decide disputes as Almighty God had provided amongst the Jewish people a tribunal to settle disputes that should arise amongst them—a tribunal or Supreme Court for deciding His law; and in the book of Deuteronomy they are ordered to go to the High Priest when there was dispute concerning the meaning of the law, and when the High Priest decided it, it was death to contradict his decision; so that they have their Supreme Court. Shall it be said that Christianity is worse off than Judaism? Shall it be said that there is no authority left upon this earth to settle a man's doubts and difficulties? The Jew had it. Plato asked for it when he said that man could never be certain until God Himself would speak. That God or some one whom God would preserve from error in teaching, must speak; and there is constituted in the Catholic Church this supreme deciding court—this high or supreme court in spirituals. Hence the unity of the Church; hence the power of the Church; hence that marvelous combination of the most discordant elements; hence the men from the North and South and East and West, of every tribe and tongue and people—two hundred million—believe in every iota the same truths, because when there was a question of doubt there was left an authority to decide, and as there would be anarchy in the State of Missouri in a month if the Supreme Court were abolished, so there is anarchy in the various organizations outside the Old Church, dividing and subdividing. Essentially so, because the very principle of union, the deciding power, the Supreme

Court, what the Jews possessed, what the State of Missouri possesses in the temporal order, what every country upon God's earth possesses—a power to settle disputes—that power exists in the Catholic Church alone of all religious denominations ; therefore is her authority to interpret, and therefore is her power to unite ; therefore is that wonderful combination, that marvelous vitality, that union so formidable ; therefore is the secret of her vitality, and therefore is it, that in the young and energetic nations, in spite of all the opposition and misrepresentation, therefore does she hold in those nations, gradually gaining ground upon them, and no amount of scientific investigation, and no reformation nor changes in religion, nothing can shake the unity and power of that marvelous organization, united together by this supreme court, deciding tribunal.

Neither can it be said, ladies and gentlemen, that this Church enslaves the human intellect by her magnificent ceremonial, and her use of the arts in the worship of Almighty God, because Catholics do not believe that in external pomp and show of ceremony religion consists. We must worship God in spirit and in truth, or there is no religion. The pomp of ceremony, the use of the arts, all these things may aid man in worshiping in spirit and in truth ; but without this worship in spirit and in truth, all is idle, magnificent pageantry, if you please, but pageantry. Now, the object of the use of the ceremonial, the object of the use of the arts in the worship of God, is to aid man to worship in spirit and in truth. First of all, we use these things as a suitable expression of the soul's allegiance to Almighty God. Some of the ceremonies of the Catholic Church are not seen by the people at all. In the ceremony of the consecration of the Church, during part of the ceremonies, the people are not even admitted ; and Pugin, the great English architect, tells us that in the old cathedrals of England he noticed that parts of these churches hidden away from the view of the people were as elaborately finished as

those most conspicuous. They built the church for the divine eye. You see the priest turned away from the people. He speaks in an unknown tongue. He is obliged to speak in portions of the mass in such a tone that the people cannot hear him, because the first object of religious worship is God, the suitable offering and expression of the heart to Almighty God. Here is the first great object. Therefore it is not to produce an effect upon the people. They may aid in recollection—in bringing the soul back to God after the distractions of the week—but in them alone religion can not consist. They may aid a man even in the silent evening when he enters a church where there is no ceremonial. The presence of the works of art around him, the silence of the sanctuary, the glorious expression around him of the all but breathing statues, the glorious pictures and the magnificent architecture above him—all this helps the soul to get nearer to God, helps the soul to worship God in spirit and in truth. “Hail Sacred Tabernacles” said a child of genius speaking on this subject, “Hail Sacred Tabernacles, where Thou O Lord! dost descend at the voice of a mortal. Hail mysterious altar where faith comes to receive its immortal food! when the last hour of day has groaned in thy solemn towers, when its last beam dies and fades away in the dome, when the widow holding her child in her hand, has wept on the pavement and retraced her steps like a silent ghost, when the sigh of a distant organ seems lulled to rest with the day—when the nave is deserted—and the Levite, attentive to the lamps of the holy place, hardly crosses it again; then is the hour when I come to glide under thy obscure vault, and to seek, whilst nature sleeps, Him that ever watches. Ye columns that veil the sacred asylums which my eyes dare not penetrate; at the feet of your immovable trunks I come to sigh. Forests of porphyry and marble; the air which the soul breathes under your arches, is full of mystery and of peace. Let love and anxious cares seek shade and solitude in the green

shelter of groves to soothe their secret wounds. O darkness of the Sanctuary ! the eye of religion prefers thee to the wood which the breezes disturb. Nothing changes thy foliage—thy still shade is the image of motionless eternity. Eternal Pillars ! where are the hands that formed you ? Man dies, but the holy thought animates the stone. I love, O Lord, the obscurity of Thy Temple, inhabited alone by Thee and by death. One hears from afar the flood of time which roars on the border of eternity.”

As real as reason is the power here appealed to. It is not a question of the slavery of reason, but it is a question of the liberation and the santification of the sense of the beautiful. As real as reason is that love of the beautiful within the human soul, and, therefore, the Church, by appealing to this does not silence reason, does not lead reason captive, but she acts upon another power in the soul ; she acts upon thê heart without enslaving the intellect ; she acts upon and sanctifies the imagination, the love ; sanctifies all that is in man of the beautiful ; and therefore there is no slavery ; and therefore, in her honor be it said, that she is the greatest power upon God’s earth to call forth that religious and sanctifying sentiment which God Himself placed within the human heart ; and therefore do we use these means of bringing the soul near to Almighty God. And for another reason do we use these arts in God’s service, without enslaving the reason. You go into a Catholic Church ; you see a number of pictures around the wall ; you see a number of people passing from picture to picture. They are performing what is called the stations of the cross. They kneel before these pictures ; of course they do not worship them. They show respect to the picture as you would show respect to the oil painting of your dead father or mother. They are not so foolish as to suppose there is life or strength in these inanimate objects that may aid them. But they remind them of the sufferings of our Divine Lord. In each picture is depicted a scene

in his passion. They move around the church in procession ; you see the old men and the little children mingling together. The old men no longer can read, but the Church holds before them the picture of the stations of the cross. She has a catholicity of means of getting at the human soul as she has a catholicity of doctrine. If one sense is closed, she tells the story of redemption through another. They behold these scenes in the life of our Divine Lord. They are instructed, and they are moved. How often have I seen the little children look at the stations of the cross, representing some scene in our Lord's sufferings, perhaps the nailing of his sacred hands to the gibbet, and there, where the nails and the great hammer lifted up are represented, have I seen in the eyes of the little children the tears of sympathy, perhaps the first tears of sympathy they ever shed. They may have shed tears for their own sufferings. It is not often that children will weep at once for the sufferings of others. I have often thought that perhaps the first sweet offering, the first crystal tear from the eye of the little child of sympathy, was an offering to the bleeding heart of Jesus Christ in the stations of the cross.

How beautiful, how reasonable, her use of these means of enlightening the intellect of man, and of touching the heart of man. But why all this grandeur? Why all this pomp and show? Why not communicate directly spirit to spirit? Because man is not purely a spirit. He has a body. There must be offered to God the tribute of the body, because man can not keep in constant union with the divinity whilst he remains upon this earth. And therefore, God himself, in the magnificent temple of creation around us, gave us the evidence that He rejected not the beautiful in preparing this temple for His own service. Look at it in all its splendor, for He created it, as the apostle says, with the invisible things of Him from the beginning, being clearly seen, being understood from the things that are visible. Has God rejected the beautiful in this creation?

Who was it, when He formed this creation, that brought into it sculpture, painting, poetry, music—those marvelous missionaries of the beautiful that bring earth and heaven into sweet union—that like the angels in that vision of sleep, that they are ascending and descending, and bring the soul in communion with God? Who was the first sculptor that struck with his chisel the marble rocks and fashioned them as he would wish? Who was the first painter that touched with his brush the flowers of the valley, and in the deep tint of the colors shone that mystic baptismal font in whose waters He purified the universe and decreed that by His waters and His spirit man should become regenerate? Who was the first musician—if I may so speak—the inspirer of music? Who was the first decorator that studded with gems the Milky Way and spread this arch of splendor across the concave of this temple of creation? Who was the first that told the strong sons of God to shout with joy, and made the morning stars sing together when all creation was ringing with the notes of Him, the first composer; when earth and air and heaven celebrated His praises until the intruder sin broke the universal chorus, jarred against nature's chimes, tore the harp-strings of His angels, and who, by conquering sin and death, brings back the lost melody? Who has sanctified this art of music, not to oppress the intellect, not to cloud it, not to silence it, not to lull it into a sleep fatal to its intellectual powers? No, but to beautify, to elevate, and to influence even the intellect itself by purifying it, and He it was who, having in His own service used this glorious art, declared that it should become of all the arts eternal; that when all the others should, as it were, faint at the gates of heaven—when the chisel should fall from the sculptor's hand, when he should see the magnificent ideas that he thought to represent; when the painter should cast away the brush in view of the magnificent color beyond the stars; when the poet should sing no more the song of hope,

but should enjoy eternal fruition ; when the architect would need no more to build a house with hands in view of the temple of Almighty God—then it was that, when all these had passed away, when these needed no more from us to represent, this glorious music survived them all ; and flying in, as it were, through the gates of light, gives her lessons to the angels, and the architect and the sculptor, and the painter and the poet, all become for eternity the children of song.

In all of this where is the slavery of the intellect? Therefore, that man at St. Peter's should not have arisen from his position to break the enchanting bonds, but he should have said to himself, "This Church has now my heart, and touched me in religious worship such as I was never in a manner touched before. I will try if a Church which is so beautiful—a Church which touches the depths of the human soul so marvelously—cannot also satisfy my intellect," and there it will have won both powers. Thus acted the distinguished American citizen, Judge Burnett, formerly of Cincinnati, afterwards Governor of California, and now one of the honored citizens of San Francisco, and author of that admirable book, "The path which led a Protestant lawyer to the Catholic Church." He had seen a midnight mass. He had felt his heart touched in a manner, as he himself said, he never had experienced before. He did not become a Catholic because he was so touched, as that would be illogical. But he commenced to examine ; and when his intellect was convinced, after his heart was moved, then he bowed that intellect—and it is a noble one—to the sway of the Church. Therefore, there is nothing illogical in that whatever is beautiful in nature ought to be offered to the God of the beautiful. God inspires all that is beautiful, and there is no slavery, therefore, in the Church's use of ceremonial, in the Church's use of architecture, sculpture, music—in any means that will bring the soul nearer to God—means in accordance with certain powers of the soul—in

cordance with the soul's sense of the beautiful and suitable. Whatever brings the soul nearer to God, whatever brings it near in such a manner as to be influenced, so to speak, by the personality of God in its powers, that is to be embraced, that is to be used, there is no danger of idolatry.

No man is absurd enough to suppose that in the use of these statues and pictures we will regard them as deities. The thing is so absurd, indeed it is regarded as absurd by the most intelligent Protestants of this day, who very freely, I think, understand that in the use of these objects of worship, there is no fear of our being so foolish as to mistake them for deities.

Again, ladies and gentlemen, the Church does not degrade religion by placing a creature on the throne of God. God, alone, she adores. Catholics do not believe that the Blessed Virgin or any saint, or all of the saints together, can receive anything like the slightest act of adoration. Adoration is due to God alone—"the Lord thy God thou shalt adore." No one dare—it were treason against the King of Kings—to place any one upon His throne. Between God and the first Archangel in Heaven, between God and that sweet Virgin Mary, who was so near to Him in life, there must be, in the sense of Divinity and created being, an infinite distance, for this reason, that the Divinity is infinitely above his creatures. Whatever those creatures have, He gave them. The Blessed Virgin and the saints are but the works of His hands. He is the Infinite and Eternal God. And no Catholic believes that any one of these creatures shall be worshipped as that Infinite and Eternal God is worshipped. All that they have, they have received from Him. They shine by His reflected light. He is a jealous God. He will not give His glory to another, but he can not be jealous of these creatures of His, no matter how exalted, when these creatures acknowledge to Him, and we confess that all that they have must come from Him. Can you imagine an artist jealous of his own picture—a picture that he himself

executed? You are praising the picture—can you imagine the artist coming to you and saying: “Don’t praise my picture, praise me?” Would you not answer, “Why, sir, I am praising you in your picture.” Can you imagine an author jealous of his own book? And when persons praise it, that is no degradation to the praises due to him? Can you imagine an architect jealous of the beautiful building that he himself has designed? No. You would say this were folly. Neither can God be jealous of any honor to these creatures. They are the books of which He is the author; they are the paintings, as it were, of which He is the artist; there is the splendid building of which He is the architect; and, therefore, there is no degradation of religion, because there is no placing of any creature whatever in the place of God, because, between God and the highest creatures there is this infinite distance. And, therefore, the charge falls to the ground when we know that Catholics do not believe the Blessed Virgin ought to be worshipped as if she were a goddess; when we know that Catholics do not believe that any honor can be given to her, or to any saints, independently of God, and that the glory they have is but the reflected glory of the Most High God. As some one has said: “All the glory which we give to the Supreme Being, we give it either directly or through them;” and, as some one has said, let us suppose for a moment that after Washington had achieved the liberty of the American people, he comes forward upon the platform before them. They are cheering their deliverer enthusiastically. And let us suppose that Washington’s mother comes out upon the platform, and some one shouts, “Let us cheer the mother that gave us such a son!” Do you think Washington would be jealous of the honor given his own mother, and given her *because* she was his mother, because of him. And therefore shall our Divine Lord be jealous of the honor given to His mother when that honor is given because she was His mother; because she

honored Him? The love that brings the heart near to Him must bring the heart near to her, a creature, indeed, but infinitely pleasing to Him. And this is Catholic teaching in every catechism, in every authorized exposition of Catholic doctrine. No special pleading; no explaining away. It is the same doctrine of the Church; and therefore there is no degradation of religion. But some one may say, "But you pray so long to the Blessed Virgin and the Saints, and sometimes you pray a very short time to Almighty God. Is not this an evidence that you are thinking more of these creatures of God than you are of God himself?"

It is not the length of time that we spend praying to any one that determines the character of that prayer. One bending of the knee in adoration, which must be offered to God alone, is a higher act of worship than if you were a century praying without adoration. If the Catholic performs acts of worship that mislead a non-Catholic—bow before the statues of the Blessed Virgin, or swinging the censers, and bending the knee before the statues of saints or angels—you must remember that the worship is to be judged by the doctrine—not the doctrine by the worship. You must have first the key to what the Catholic means by these external expressions, for either an action or a word, before you understand, and certainly before you condemn this external action. I may bow the knee without intending adoration. In the old book of Common Prayer in the Protestant service—marriage service—the bridegroom uses the words, if we remember rightly: "With this ring I thee wed, and with my body I thee worship." Now, if some one said to him, "Do you really mean to adore this creature? You say you worship her." "Oh, no," he will say, "you must first understand what I mean by worship. Words are words. It is the meaning attached to the word, and it is by that meaning I have to be judged. I honor her. It does not mean worship." Formerly, in the religious sense

of the term, men adored as the term applies, by placing their hands to their mouths and then towards the statue—*ad os*, to the countenance. So, kissing things was supreme adoration. It is not now, of course, supreme adoration. The external act is nothing; it is the internal intention; and therefore, no man can be judged by this external act until you first, as I have said, have the key to that external act; and there is no Catholic who does not believe that it would be idolatry and blasphemy to offer to any being that supreme worship that is due to God alone; and though he may spend a long time in asking the saints or the Blessed Virgin to pray for him, he well knows it is only God that can bestow upon him what he wants; as any man wants a gift from the President that can give it; but he may spend a long time in conversation with some dear friend of the President, and you don't conclude from that that he thinks that this friend can do more for him than the President. He is only interesting the friend to go for him to the President, and so when you know what Catholics really do believe upon this subject, you will find no difficulty in understanding how rational this worship is, and how far it is from degrading reason.

“But here,” says another, “are inanimate objects; these inanimate objects are honored in the same manner.” “But no,” some one objects, and says, “sometimes inanimate objects are even said to perform miracles. Now if inanimate objects perform miracles, there must be a divinity in the objects; therefore, you deify the object. You suppose that in that old bone of a saint, or in that old crucifix there is power to perform miracles—and here is idolatry. Here is certainly a derogation of the honor which should be given to Almighty God. And here it is worse than in the case of the Blessed Virgin and the saints, because they are rational beings. But here is a frail, inanimate object of the earth to which you attribute the power to perform miracles.” The miracles are perpetually

performed, it is said, by these inanimate objects in the hands of saints ; and a great many stories, sometimes very amusing, are told of the number and the marvelous character of these miracles. Suppose I add a few to these stories and then come to illustrate the subject.

Once there was a pious, credulous people, and in their neighborhood lived an old saint near the bank of a lake, in a hermitage, apart from the world, and only with one lay brother, not far from the city, but yet sufficiently far to live in solitude. One day this saint took a walk by the banks of the lake, and he saw a woodman felling a tree ; and the hatchet of the poor man fell into the lake ; and the saint, with a marvelous facility for performing miracles by the aid of inanimate objects, took a twig from the tree, he coaxed the hatchet up and gave it to the poor man, who went on his way rejoicing ; the saint returned to his home, and after he returned to his home, he found there a poor widow who came with a request that he would go and raise her child to life. She supposed he could do anything he pleased ; but the saint who was fatigued, probably after his walk, did not wish to go, and so he called the lay brother and he said, “ Brother, take this walking stick of mine and rouse up that child. After a while the saint died—for saints will die too—and they buried him, and into the open grave of the saint another body was subsequently placed. The saint, who was very fond of solitude during his life, rather rejoiced in it too after his death, and did not want this man in the same grave with him ; and, therefore, and with the same facility, he turned him out—he restored him to life without being restored to life himself, and sent him on his way rejoicing. Now in the same country there lived another saint, and this other saint, as the people were grievously affected by snakes—this saint who was not as cruel to the snakes as a certain Irish saint who expelled them—erected a large cross, like the mission cross that you see outside of certain churches, and told the

people when they were bitten by these snakes, that they should only look at the cross and they would be cured. And it is said that they were. And this saint had a box made in which he placed a lot of relics and told the people that they must take great care of it, that it would always protect them, and when they went to fight they must take it with them. But their enemies got hold of the box on one occasion, but they were soon very glad to return it to these simple good people. And there lived amongst them later on, another saint who performed miracles not merely by the use of inanimate, senseless objects, like those saints, but when he was performing miracles in one direction, his shadow was performing them in the other. Now, in what chronicle of the middle ages, in what old monkish chronicle of absurd stories, have I found the accounts of these saints performing miracles by the aid of inanimate objects? Substantially in the Protestant Bible, and in the Catholic Bible too. Elisha, the Prophet, was walking by the bank of a river and a man was felling trees, and the ax fell into the water, and the Prophet, by the aid of this little twig, brought up the iron until it swam upon the surface; and when he returned there was a widow whose only child was dead, and Elisha, as he is called in the Protestant Bible, and Elisai in the Catholic—did not go but called his man. He said, “Take my staff”—which after all was his walking stick—“take my staff and lay it on the face of the child.” Who was the saint that erected the large cross to protect the people from the biting snakes? Who, but Moses, erected the brazen serpent, that was to symbolize that cross and told the people when they were bitten by the snakes to look at that brazen serpent and they would be healed? And what were the relics but the Ark of the Covenant, with the Rod of Aaron, with the vessel of the manna, with the tables of the law, with those venerable relics? And who was the saint whose shadow performed miracles, but St. Peter himself? As we are told in the Acts of the Apostles that the people

brought their sick, that the shadow might fall upon them.

And so, the Catholic does not believe anything on these subjects substantially that the Protestants do not believe ; and which is not contained in the Bible of God. God can use these inanimate objects as He can use animate objects. What is the difference to Him between the first Archangel in Heaven and the humblest inanimate object on earth? They are the same to him. Both are of infinite distance from Him—the first Archangel, and the twig of a tree. It is the difference between two little things ; for whatever is created, is little, and God can use every creature as He pleases, and no one shall limit His power. And, therefore, is there nothing irrational in supposing that God, for His own end, sometimes—sometimes these ends are patent, and sometimes they are concealed—but there is nothing irrational in supposing that God can act through these external objects. These relics do not perform the miracles ; these pictures do not perform the miracles. God acts through them ; God uses them just as he uses man. There is no Divinity in them. God uses them simply as an instrument. There is no degradation in religion speaking of these things ; for God can do just as he pleases with His own creatures in the manner that He pleases, when He pleases, and no man dare ask Him why. When we hear of these marvelous things done—of miracles, visions, etc, the Catholic does not believe that he is bound to accept them all. Every imagination of every excitable old lady, or every young lady, every vision of every highly wrought mind of every nun—all these things have to be examined, as Dr. Newman says, upon the very same laws of evidence that any other facts have to be examined. I examine the reported fact ; I bring to it the ordinary laws of evidence ; I reject it, or accept it upon the evidence before me—admitting, of course, the possibility of Almighty God performing the miracle, the possibility of its being performed—all this comes in ascertaining that fact. I am perfectly right

in using the same laws of evidence that I use in ascertaining any other fact. Hence, there is no degradation of reason, there is no degradation of religion, there is no substituting the creature for the Creator.

Neither is it true, ladies and gentlemen, that the Old Church tends to demoralize the individual or the national conscience, by her use of that power which God gave to His Apostles upon the very day of His resurrection when he said: "Whose sins you shall forgive, they are forgiven." The confession is simply God's agent, and just as the Protestant clergyman, or the layman, or whoever baptizes the child, washes out the stain of original sin from the soul of the child, does it as God's agent, so the priest forgives the actual sin, but only as God's agent. The power given to him is a delegated power. If a delegated power, he can not exercise it beyond the limits assigned by Him who delegated it. Now, Almighty God will not forgive a man his sins without his being sorry for them, without his making reparation for them. He will not forgive the sins of any man who is not truly contrite, and resolved to change. The priest can never forgive the sins of a man who is not truly contrite. The priest has no power over a soul that is not sorry for its sins. If the priest had this tremendous power to forgive sins as he pleases, then the confessional should be abolished in every civilized country. Then it would demoralize any people upon the face of God's earth; then it would lessen the horror of sin. The absurd, the blasphemous position that a man could do what the Eternal God himself won't do—forgive the sins of a man who is not sorry for them, who will not amend his life, who will not make reparation in property or in character for the injury done by him—to suppose this, would be, indeed, to suppose all that is popularly supposed by Protestants as horrible in the Catholic doctrine of confession. There is no "fatal facility" of obtaining pardon, because the Catholic, in order to obtain pardon, has to do all

that the Protestant has to do before he goes to confession at all. He must be sorry for his sins ; he must promise amendment ; he must go through all these operations of the soul in order to prepare him to go to confession.

Hence, there is no “ fatal facility ; ” hence there is no lessening of the horror due to sin. All these dispositions are required from every one that goes to confession. And that discipline in the Catholic Church is universal. Look at that old man over eighty-five years of age moving towards that perhaps barefoot-monk in the confessional. This old man bows down—kneels down—before Him and says, “ Bless me father, for I have sinned. I confess to Almighty God ”—and so forth—“ that I have sinned through my fault, through my fault, through my most grievous fault.” And he tells his sins, and the priest must ascertain that he is sorry for them. And who is this old man thus humbled ? Who is this man that kneels at the feet of the barefoot monk ? Pope Pius the Ninth himself. He has to go to confession ; he has to be sorry for his sins, and the priest would be bound, at the peril of his immortal salvation, to send, if you can imagine, him away from the tribunal, if he were not certain that he had the necessary disposition. It is true of every one in the Church, because the Church, whilst she exalts the confessional, she only more and more humbles the man. And, therefore, is it true that in all this there is none of this fatal facility—this discipline is universal—and, therefore, the individual conscience, and therefore, the national conscience is not demoralized by this practice—not the conscience of the people, not the morality of the people. Hear the testimony of men as to the effect of the confessional upon the people, not only the individual soul, but the people’s. Hear one who was unexceptionally the deepest and most intense hater of revelation that perhaps existed upon this earth, but who knew from his own experience, when he used to go to confession, and, when perhaps, he was pure and good, the

value of the confession—upon his soul—and this witness is Voltaire, himself: “There is no more wise institution than that of confession,” says Voltaire. “The masses of mankind guilty of crimes are naturally permeated with remorse. The law-givers who established oratories and explanations, were equally anxious to prevent the criminal under the hands of despair from rushing recklessly into new crimes. Confession is an excellent thing, a bridle on inveterate criminals; it is excellent for disposing hearts ulcered with hatred to forgive, and the injustice their injuries have done to their neighbors. The enemies of the Roman Church who abuse so salutary an institution, have taken away from man the greatest check that can be imagined on iniquity. The wise men of antiquity have recognized its importance. The Catholic religion has consecrated that of which God permitted human wisdom to perceive the advantage and embrace its shadows.” And so Liebnitz—the greatest name that Protestantism can boast of, or any other religion—a man the rival of Sir Isaac Newton, in physical science, and his superior in every thing else—this man speaks of the confessional in words of praise. And so, not to the individual conscience, not to the national conscience is there any demoralization in this holy practice. And, if Catholic nations are sometimes degraded, if they fall away from their duty, depend upon it, that the radicals that disgrace the world, and the men that hate all this glory are not the men that go to confession in Catholic countries. They are the men who, declaring against it, left under its sacred influences would be very different men indeed, if they eliminated before God their sins and received the salutary relief which they would receive in that sacred tribunal.

Therefore, ladies and gentlemen, because man does not submit to a human institution his intellect, in order to find out the truth of God, but to a Divine institution; because Catholics do not believe, and the Church does not believe that the Scriptures

should be kept away from the people ; because Catholics do not believe in ceremonies and in external pomp and show, and in this alone, there is religion, but they have to be used as aids to bring the soul in communion with God, who has to be worshipped in spirit and in truth ; because Catholics do not believe that the creature is to take the place of the Creator ; because Catholics do not worship pictures or images, and give no divine worship to any one, but to God alone ; because there is no fatal facility in obtaining pardon for sin, and no degrading influences, but a marvelous conservatism in the use of the confessional ; therefore do these charges fall to the ground ; therefore is it that the Church does not enslave the intellect ; that the Church does not degrade religion ; that the Church does not demoralize the people. And, in order that you may be confirmed in the truth of what I have said to you, and that there has been no special pleading, and that there has been no explaining away, and no misrepresentation ; and, in order, also, that you may understand that on many other subjects, on which it was impossible for me in my discourse to touch, that the Church is deeply misunderstood and wronged ; and that institution which the heart of the priest loves with all its intensity and every fibre of his heart vibrates with that love—loves more than love of woman—loves and would sacrifice his life for that institution which I hold the honored position tonight of being here to explain and to defend, has been deeply wronged.

Let me confirm these words which I have said. Let me but read for you just a few passages from a book which has been well received in England, and in Ireland, and in Scotland, and in this country, which is an exposition of what Catholics believe. At the end of this book there is a summary of those doctrines. Any Catholic could, with his hand on the Bible, say “ amen ” in solemn oath to the following propositions :

“Cursed is he who commits idolatry, who prays to images or relics, or worships them for God. Amen.

“Cursed is every goddess worshipper who believes the Virgin Mary to be any more than a creature, who worships her, or puts his trust in her more than God ; who believes her above her Son, or that she can in any way command Him. Amen.

“Cursed is he who believes the saints in Heaven to be his redeemers ; who prays to them as such, or who gives God’s honor to them, or to any creature whatsoever ; he who believes that priests can forgive sins, whether the sinner repents or not ; or that there is any power on earth that can forgive sins without a hearty repentance and without a serious amendment ; and he who believes that there is authority in the Pope, or in any other person, that can give leave to commit sin, or that for a sum of money can forgive sins ; and he who believes that independent of the merits and passion of Christ he can obtain salvation by his own works, or make a condign satisfaction for the guilt of sins or the eternal pain due to them. Amen.

“Cursed is he who condemns the word of God, or who hides it from the people in order to keep them from the knowledge of their duty, and to preserve them in ignorance and in error, and he who undervalues the word of God, or that, forsaking the Scripture, chooses rather to follow human traditions than it. Amen.

“Cursed is he who believes that the Pope can give to any, upon any occasion whatsoever, dispensation to lie or swear falsely, or that it is lawful for any at the last hour to protest himself innocent in case he is guilty ; and he who teaches it to be lawful to do anything wicked, though it be for the interest and good of ‘Mother Church,’ or that any evil action may be done that good may come from it. Amen.

“Cursed are we, if, in answering or in saying ‘Amen’ to any one of these curses, we use any equivocation or mental

reservation, or do not assent to them in the common and obvious sense of the terms. Amen.”

And the author says, “Can the Papists, then, thus seriously and without check of conscience, say ‘Amen’ to all these curses? Yes, they can, and they are ready to do so whensoever and as often as it shall be required of them.”

Here is the evidence of what Catholics do not believe, for the first time, perhaps, ringing in many a generous heart to-night that has felt, that feels, that he would not do injustice to any individual on earth, who will not do injustice any more to two hundred millions of individuals on God’s earth. Therefore, that injustice has been done, and, therefore, is it essential that that injustice should be undone, as far as each individual who hears me to-night is concerned. These very doctrines that we curse, these very doctrines that we say anathema to, are doctrines we have been supposed to believe. These are the doctrines that Catholics do not believe, and the Church would never have lasted, ladies and gentlemen, under the weight of all the persecutions, and all misrepresentations of this kind, if she were not the Church of the Living God, if she had not the promise that the gates of hell shall not prevail against her. That is the promise that sustains her, directs her, inspires her. Never shall I forget the evidences that I once saw and heard of the stability of this Church in her war against the powers of hell, of which one of these is the very misrepresentation of which I have been speaking. It was in Rome in 1867—and with this description I shall close this already too prolonged lecture. That Church of God lives in spite of opposition and misrepresentation. On that occasion—the eighteen hundredth anniversary of the death of St. Peter, we were all assembled in the magnificent Basilica that bears his name. Five hundred Bishops gathered round the Sovereign Pontiff—Bishops from every tribe and nation upon God’s earth. There he stood, the Supreme Pontiff! Forty thousand wax

lights illumined the magnificent temple ; the sculptured scènes of eighteen centuries looked down from their niches and from the tombs around about us ; the magnificent Church was crowded to its utmost capacity. The Papal choir near the grand altar commenced to sing these words, “Thou art Peter and upon this rock I will build my Church ;” and when the hundred voices seemed to have exhausted all their power of beauty and melody, three hundred voices above the entrance of St. Peters continued the text—“I will build my Church”—and the two choirs united and then four hundred voices, the chorus “angelorum” in the tomb of Peter “that wondrous dome to which Diana’s temple was a cell” continued this text ; and in the end the basso voices commencing and the whole magnificent choir continuing, they said “And the gates of hell shall not prevail against it”—*Portae Inferi non prevalebunt*—we heard the “Non” in the tomb ; we heard it above the magnificent entrance ; we heard it ringing round and round ; and that text sounded in my mind that day as the announcement of the fact of a challenge, of a prophecy. There above the tomb of Peter—there where the hostile powers had met for eighteen hundred years ;—there where they had measured lances, the powers of hell and the old united Church—the misrepresented but still glorious Church—these words sounded like the announcement of the fact that after eighteen hundred years of fighting she was still victorious ; of the challenge—as if she said, “Come forth again and fight the battle for eighteen centuries more if you please ;” and of the prophecy—that that battle should end victorious because of God’s promise. O, glorious Church of the Living God ! O, only divine institution upon God’s earth ! in all thy power, in all thy unity, in all thy beauty ! misrepresented and not less lovely ! there is the sanction for thy continuance ; there the prophecy that gives thee vitality and crowns thee with victory—“the gates of hell shall not prevail against it.”



Truly Yours
S. H. Joneschein

R E V I E W

— OF —

BISHOP RYAN'S LECTURE ON CATHOLICISM.

BY S. H. SONNESCHEIN,

RABBI OF THE "SHAARE EMETH" CONGREGATION, ST. LOUIS.

LADIES AND GENTLEMEN :

The first words of creation, "Let there be light," are still ringing through all the universe, and we creatures on earth, gifted with that Divine light called reason, feel that the rising sun of salvation is coming nearer and nearer to us, and even the occasion which brings me forward (without being forward myself) to address this audience to-night, is unquestionably a proof that there is yet more light to come to educate humanity than there has been known before. Remember well, the dignified, manly and noble leader of such a grand and powerful organization as the Roman Catholic Church is, stood here on this same platform two weeks ago, trying to argue with non-Catholics upon points of his creed. Is this fact alone not sufficient evidence to convince even the most incredulous doubter that light is to be shed on all and within all dark corners of humanity?

What is the question at issue? What has prompted the Roman Bishop to argue with non-Catholics? There is a false indictment against the Roman Catholic Church, he says. The Church stands there accused of superstitions and fallacies she never dreamed of. She is accused of holding such dogmas,

administering such religious principles as are an abomination to reason, progress and civilization. It is not so, he says. He, with an honesty that is becoming a man whose faith is his dearest treasure, claims it is not so. His arguments you either have heard or read. What is the issue? The issue, to use the Bishop's own words, can be made up in one sentence: "Let us see," the Bishop remarks, "if the question can not be *Rome and Reason, instead of Rome or Reason.*" Which is right? It is beyond the limits of an hour and a half to discuss such important questions thoroughly, and it is beyond the ability of a mortal and short sighted man. He may be as erudite, profound, sincere and enthusiastic as anybody can be, but it would be impossible for him to discern in one single short argument whether it is Rome or Reason, or Rome and Reason.

I shall not to-night attempt anything like that. My only endeavor is to show to every reasonable and impartial man and woman, that we non-Catholics, or, as we are generally called by the Roman Church, we infidels, heretics, apostates, and so on, that we men and women of a modern country and a modern age, have at least as much right to defend our position and to say we are not converted, as any priest of the old Roman Church. That is all. The Bishop himself admitted two distinct principles: *Rome and Reason*. There is Rome, the incarnation of an accomplished salvation. There is Reason, that is a modern reason, the latent principle of a salvation yet to come. There is Rome, with all the achievements of many and many brilliant victories in past times, and claiming much of what you and I possess, saying: "You need not go outside of the pale of my Church; within the walls of St. Peter there shines that guiding star of humanity which will never lead you to perdition." There is, again, on our side the dim but still growing light of modern human reason, which claims that there are other sources of peace, of progress, of accomplished

culture, of satisfaction to body and soul, of unification of the whole human family than that rather troublesome stream, the fountain-head of which is Rome, and so there are two principles contending, the one claiming to be infallible, the other not claiming to be infallible, but only trying to demonstrate that its opponent is fallible.

The fact in itself that a leader of the Roman Church steps forward to defend his Church, to refute an indictment against the Church, is success enough for that human reason which fought under great disadvantages hundreds of years ago against all the dark and stubborn orthodoxies of the world. The fact that in this free and enlightened nation, no church, whatever it may be, can introduce any more those fetters by which human reason was formerly invalidated; the very fact that logic was introduced instead of fagots, and arguments instead of thumb-screws, is a clear proof that Reason is in the advance and Rome is on the retreat. But still this change of the luck of warfare is no proof. To-day those who come from the other side may be rampant and full of victory, intoxicated with the triumph of having defeated an overrated inferior enemy, and to-morrow that same defeated enemy may grow again strong, powerful and successful, and sway the dominion of the conquerors. The battle between Rome and Reason, and the possibility of a final settlement between the two, depend upon other things than the enthusiasm of the followers, and the skill, scholarship and earnestness of the leaders. There is a law in humanity, and in the development of humanity, called the justice of history. That law prevails, and whosoever of both contending parties will best adapt himself to this law will finally triumph.

Now let us come to that object which I have hesitatingly chosen to carry through a short lecture. The Bishop, in his masterly effort to rebuke all the accusations hurled against the Roman Catholic Church, very carefully and prudently

adjusted his arguments. First, he tried to prove that the infallibility of the Roman Church, that the unerring tribunal, headed by the Romish Pope, is not enslaving reason. Then he went on and very eloquently defended that position of the Church which she holds in the seemingly idolatrous worship of saints, and especially the Holy Virgin; and, thirdly, after touching rather facetiously the belief in miracles, he enlightened his hearers as to the real merits of auricular confession. While I am speaking of the dogmas and the *cult* and the discipline of the Romish Church, be it far from me to cast any ridicule upon anything that is sacred to about 200,000,000 fellow creatures. All I shall do will be to review the arguments of the Bishop, and in order to facilitate my review of his arguments, I shall take them up in a reverse order. I shall quote the reverend and illustrious speaker's own words from the printed copy before me, so as not to be led astray by my own fallibility, and then I will try, to the best of my knowledge, to convince myself why I am not converted, and why I still maintain that the battle-cry of modern culture is not "Rome and Reason!" but "Rome or Reason!"

As to auricular confession, this institution has been used plainly and exclusively for the sake of holding the members of the Church in strict discipline, so that any attempt to break loose from the dominion of the Church shall be noticed forthwith; that any member of the Church, dreaming, perhaps, only in his dreams—for even dreams were confessed—that he was going to desert the Church; that he came in connection with and in relation to Infidels, to Jews, to Protestants, or to heathens; that any such dreamed attempt shall be caught forthwith and checked. That was the practical object of auricular confession. But there was a deeper one. There was that ennobling feature which didn't do so much credit to the priest who pretended to forgive the sins as to him who confessed his sins to the priest. It is true that there is nothing

which will bring a man quicker to remorse, which will make him contrite, and which will change his whole wickedness, sooner than the innermost conviction that he is confessing his sins to a vicar of God, to a man who is delegated, by the Almighty himself, to forgive him, if he is sincere in his resolution to change entirely his whole character, and to become as innocent as a new-born babe. But let us see how far the Bishop's argument will bear him out, or rather his Church, in claiming that this institution of auricular confession was not and is not debasing and demoralizing the members of the Church. He says: "The power given to the priest is a delegated power; he can not exercise it beyond the limits assigned by Him who delegated it." Then he goes on and says:

"Almighty God will not forgive a man's sins without sorrow for them, and necessary reparation for their effects, and determination to enter on a new life. The priest can never forgive the sins of a man who is not truly contrite. The priest has no power over such a soul. If the priest had this tremendous power to forgive sins as he pleased, then the confessional should be abolished in every civilized country. Then it would demoralize any people on the face of God's earth. * * If Catholic nations seem sometimes morally degraded, depend on it, that the immoral people who bring disgrace on them are not the people who go to confession, but often the infidel radicals who denounce it."

Here we have to distinguish three different assertions: 1. The declaration that the priest is delegated by God Himself to forgive the sins. 2. That he can not do it unless he who confesses is really contrite at heart, and then, 3. That if there is a Catholic nation which seems to be demoralized, it is not the fault of those who go to confession, but often is to be laid at the door of those who keep aloof. There is a great deal of truth and some grains of inaccuracy in these statements. The truth is that the confession of sins to a dear and venerable

friend, who is older, better and more experienced than we—to a father, to a learned, wise, upright man—will tend greatly toward purifying and elevating the character of the sinner. But there is no evidence, whatsoever, either in the Old or the New Testament, that God Almighty has commissioned any man on earth to forgive sins, to say to the sinner, “I declare thee to be forgiven.” That part of the New Testament which seems to lead in that direction, I say without going into any controversial points whatever, is entirely misconceived. “Whose sins ye shall forgive, to them they shall be forgiven.” The same is in substance said of the High Priest of the ancient Jews; but was there ever any ancient or modern Jew who believed that the priest could forgive sins? Is there any idea in any reasonable being that the agent is just as good as that power which delegates this agency? Is there any doubt in the mind either of the Catholic or of the non-Catholic that “God is near to all them that call upon him in truth?” Is there a doubt in the mind of any man who confesses Christianity or Judaism that when he says, “Forgive us our debts as we forgive our debtors,” such a prayer, such a confession, such a word spoken with a contrite and humble heart is sufficient for the Omniscient Being in Heaven, to convince Him, that we are willing to become new and better members of humanity? That is all which Protestantism has contested. And ecclesiastical history bears it out. The confessional, as a church discipline and a sacrament of penitence, was not introduced into the Christian Church until the third century, and if Christians in those trying times preceding that period, could beg God’s pardon without an agent, why should they not be able to do so now-a-days? If the priest really were a saint, if he were a sinless and faultless man, then there would be some basis for the claim, but as we shall see further on, even the Romish Church is wise and honest enough to say that the priests and even the highest in authority in the Church, are not faultless.

What amount of unscrupulously exacted millions has this institution of auricular confession cost? Is it not known to all those who can read, to all who have followed up all the records of ecclesiastical history, how often that debasing and pretended power of absolution was denounced even by Popes? Is it not known that the first powerful and successful Protestant against Rome, Martin Luther, could protest so only because the whole German people were convinced of the abuses which resulted from the Popish indulgences, given in order to obtain means to pay off the debt of St. Peter? Is it not known that even Ecumenical Councils have sometimes spoken with the greatest contempt of an institution which has carried away hundreds and thousands of souls from the Church, because the priests only wanted money and not contrition? But let us be calm. Here we live in a country where Protestants and Catholics, Jews and Infidels, and, as somebody says, even Mormons can live happily together. Here we live in a country where it is said: "You pay your patriotic allegiance to the Constitution of the United States, and with your spiritual affairs you go wherever you want—where you find the greatest satisfaction." "But," says the Constitution further, "beware of uttering things which may be considered by your fellow citizens as offensive, and even criminal." And here let me cite a few words from a book which was published a few years ago—if I am not mistaken, in the year 1875—by authority of the Archbishop of Baltimore, entitled, "Familiar Explanations of Christian Doctrines for the use of Advanced Catholic Students," where a few questions and answers are propounded and given. I shall read only two of them:

"Question. Are Protestants willing to confess their sins to a Catholic Bishop or priest, who alone has power from Christ to forgive sins? 'Whose sins you shall forgive, they are forgiven them.'"

"Answer. No, for they generally have an utter aversion

to confession, and, therefore, their sins will not be forgiven throughout all eternity.

“Q. What follows from this?

“A. That they die in their sins, and are damned.”

Now, if somebody would publicly declare to my face that because I have a notion not to go to the priest to confess, but prefer, instead of going to the agent, to go to the principal himself, would it be right or reasonable to condemn me eternally for that? I speak in the name not only of the Protestants, but in the name of all those pious souls who perhaps have a simpler faith than Catholics; in the name of all who believe that if we do right, God will acknowledge our deeds, and that if we are wicked and do wrong, all that we have to do is to plainly, not only by words, but by will and action, improve our behavior. That is the question. I say if any one thinks that it is better to go to an agent rather than to the principal himself, in heaven's name, I do not envy him; I do not condemn him; but I also for myself claim the right of choice; and I do not want, in this free country, to be placed on the record as an eternally damned being.

Now, there is the first question I am going to propound—whether, in this matter of auricular confession, it is better to say “*Rome or Reason*” or “*Rome and Reason*?”

We come to the next point. But before speaking of that I desire to touch very slightly a doctrine of the Roman Catholic Church which the Bishop himself deemed it wise not to speak of very earnestly, and which he himself treated in a mere jocular way. I refer to the dogma concerning the occurrence of wonders and performance of miracles. The Bishop did not seem to find it necessary to speak much and to the point about this. All that he said was that anybody who believes in the miracles of the Old and the New Testament must necessarily believe in the miracles of more modern times. And he said that the Bible, which is sacred, and which is considered the voice of God by

Jew and Catholic and Protestant alike, must be an authority on the question of miracles. I say it is. For argument's sake I will subject my reason in regard to miracles to the authority of the Bible. But what does the Bible say about it? And, ladies and gentlemen, I presume you will acknowledge the fact that as far as miracles are concerned, the Old Testament is far ahead of the New Testament, with only one exception, and that the Old Testament should be first called upon in determining that question. Now, the Old Testament, in Deuteronomy, if I am not mistaken, in the thirteenth chapter and in the first four verses, reads, and I translate it freely; "If a prophet or dreamer calls upon you and wants to persuade you to a new belief, to a new faith, to something which you never before have heard of, do not believe him; even if he will bring forth proofs by doing wonders and miracles, do not believe him, because miracles are not a test in questions of belief. Miracles may sometimes be allowed by God in order to find out how far you love the Eternal Father in heaven with all your heart and soul."

Now, the Old Testament thereby plainly says that miracles are not reliable in regard to different opinions of religion, because what may be ancient, sacred and true to me may be new, profane and false to somebody else, or the case may be reversed; therefore, let miracles be out of question altogether; and it seems to me the Bishop felt that, and did not try very earnestly to prove them.

Now, we come to the second important point—the adoration of saints and of the Virgin Mary. I again repeat that the faith of my fellow-creatures deserves all my respect, and all the candor of a tolerant, reasonable man. Far be it from me, I repeat again, to speak disrespectfully of any institution which is a sacred consolation to millions and millions of men even in this country. But when I am asked whether the worship of saints or of the Virgin Mary is consistent with human reason

or not, then I have to be careful and determined what answer I make. The Very Reverend Bishop says: "the Church does not degrade religion by placing any creature on the throne of God. God alone she adores. Catholics do not believe that the Blessed Virgin, or any saint, or all the saints together, can receive anything like the slightest act of adoration. Adoration is due to God alone. * * * We know that Catholics do not believe that the Blessed Virgin ought to be worshipped as if she were a goddess, when we know that Catholics do not believe that any honor can be given to her, or to any saint, independently of the Deity, and that all the glory they have is but the reflected glory of the most high God! * * * If the Catholic performs acts of worship that mislead the non-Catholic—long prayers or bowing before the statues of the Blessed Virgin, or swinging the censers before the statues of saints or angels—you must remember that the character of the worship is to be judged by the doctrine, not the doctrine by the worship. You must have first the key to what the Catholic means by these external expressions, either in action or in word, before you understand, and certainly before you condemn, this external action. I may bow the knee without intending adoration."

"I may bow the knee without intending adoration." So far so good. I believe that such a scholar and such a dignified, highly and intellectually refined gentleman as my most reverend opponent is, knows very well that when he bows before the statue of a saint or angel, or the Holy Virgin Mary, he does not mean adoration. But what of those millions of Catholic Mexicans who never read a book? What of those millions of Spaniards and Frenchmen who never have been to school? What of those millions of Italians who have been, from time immemorial, accustomed to see that the worship of the Roman Paganism and the Roman Catholic Church consists in paying more honors to outside forms than to the inside meaning? Why was it that just at the centre of the Roman Catholic Church

the first efforts and attempts were made to break the chains of that indomitable power of the Church? Why was it that about three hundred years before Martin Luther, monks, scholars, and priests even, in Rome and in the neighborhood of Rome, were burned at the stakes of the Inquisition, because they laid more stress on the spirit and on the internal merit of the *cult* than on the external and mere statutory work of it? But this may not satisfy my friend, the impartial Catholic. I will go a little further. I have here a translation of a very old prayer to the Blessed Virgin—a prayer that, if I am not mistaken, is introduced into almost into all the churches of Catholic christendom—a prayer, the author of which is no less a man than Saint Alphons di Liguori, one of the most brilliant and shining lights in the Romish galaxy. Listen, ladies and gentlemen, how a devout Catholic prays to the Virgin Mary. “Oh, thou blessed and immaculate Virgin and Queen, our Mother, our refuge and our consolation in our misery, behold, all my relations do I consecrate to thy service, and pray thee, O Mother of my God, to enlist me among thy servants, to place all of us under thy powerful protection, and to assist us while we live, and especially so when the hour of death draws near. O Mother of all mercies; I make thee the mistress and the guide of my house, of my family, of my business, and of all mine interests. Do not deny me this request to take care of everything belonging to me. I commit it all to thee, and thou dispose of it as thou pleasest. Bless me and my whole family, and do prevent every one of us from offending thy Divine Son. Shield us against all temptations, and deliver us from all danger. Provide for us when we are in need, and give us thy advice when we are in doubt. Console us in our dark hours of affliction. Be nigh and support us in our maladies, and especially so in our agonies. Do not allow the Arch Enemy to triumph over any one of us who have consecrated themselves to thee, and bring it to pass that we may enter Heaven, where we shall thank thee, and,

forever united with thee, love and praise our Lord and Savior, Jesus Christ, through all eternity. Amen."

So prays the Catholic. Now, I will frankly lay this prayer before any man of unbiased judgment, and ask him whether such a prayer can be otherwise construed by any devout Christian than as directed to a goddess? That is all I have to ask. And inasmuch as the Catholic Church feels the reproach of such a demonstration, she tries to evade it and to shelter herself behind a very remarkable bulwark, in making the declaration that when the Catholic prays to the Virgin or to any other saint, he means that this saint or this blessed soul of the Holy Virgin, should intercede in his behalf at the throne of the only giver of all the good and of all the blessings in the secular as well as in spiritual existence. And in order to illustrate that, my most reverend opponent comes forward and tells us that just as I may appeal to a friend of the President of the United States to go with me to the White House and try there to obtain for me some gift, or anything which I rightfully want; so I have equally the right to appeal to the mercy of a saint, and to the love and for the intercession of the Virgin Mary in my behalf before the Almighty and Omnipresent God. I can not but wonder at the shortsightedness of a man who has otherwise displayed the greatest prudence and most subtle skill in putting his arguments in the right place and in the best light. Is God Almighty to be compared by a teacher of religion, or by any one, to a mortal being? Must a friend go to God to pray for me because I can not see God? Is there in all the records of the Christian Churches a doctrine that a man who earnestly and devotedly prays to God, will not be heard unless a saint or somebody else will go with him and introduce him to God Almighty?

There again, I can not, as far as I am concerned, help saying that it is not a question of "Rome and Reason," but that it is a plain issue of "Rome or Reason."

Now we come to the most important of all the arguments, and to the heart of the Catholic plea. Feeling that the ground is not safe unless the Roman Church has something to point to as an infallible guide for all ecclesiastical affairs, unreasonable as they may appear upon the surface as well as if investigated a little deeper; feeling, also, that there is only one rescue from all the perplexities and embarrassments which may benumb the mind of the Catholic when he commences to think; feeling this, the dogma of infallibility is put in the foreground. It was not an accident that this dogma, which has been more or less enforced and acknowledged for more than seven centuries in the Catholic Church, that this "latent" dogma of the Pope's infallibility, when he speaks *ex cathedra* was just now placed before the whole Catholic world. In olden times everybody was satisfied with what he learned in school, with what the pastor, rabbi or bishop preached. He thought "It is written in the Bible, it is all right; the preacher says so, and he must know it; and the Bishop has a right to teach me, to tell me where I err and where I am correct." So it was in olden times. Later, a few scholars, a few students, a few naturally gifted thinkers sometimes hesitated and commenced to meditate, while the masses still followed their leader blindly, like sheep.

But now, since even the Roman Catholic Church has introduced catechisms and schools everywhere, since even the poor Catholic farmer in the old country, or a poor day laborer in the new country, has the ability to read the newspaper, and to be sometimes perplexed by questions which his own reason, for he can not help it, propounds to him, it has become necessary that the dogma of the infallibility of the Church should be promulgated; and the promulgation has been made in the nick of time. But how does that dogma stifle the revolting human reason? If you feel the pangs of hunger and thirst, a stone will not satisfy you. The stomach will not believe that a stone

is bread. How to quench the hunger and thirst of the human reason excited, in spite of all the warnings and threatening, as well as of all the consoling, sweet, and, I will say, honest and earnest voices of the clergy, that is the question with the Roman Catholic Church. The clergy in trying to keep their flock together, are not doing a work which deserves contempt; it is their most sacred duty to do so. But how do they do it? How will they stifle reason? Of course, you only fight reason with reason. Let us see how the Roman Church reasons with reason. The Bishop says:

“Catholics do not believe that they are bound to submit their intellects to the decision of a human institution. They have first convinced themselves that the Church to which they pay allegiance and by which they are taught the truths of revelation is a *divine* institution, that it is an unerring messenger from God to them; therefore, if they submit to a decision of the Church, they submit to a decision of a tribunal which their own reason has already accepted, as an unerring tribunal. If they were obliged to receive the decision on matters of faith, without having already been convinced that this decision came from a tribunal that could not err, then they would be slaves; but they have a reason for submitting their reason. There is no possibility of slavery in this case. * * * The man holds the balance in his hand. The scale against the doctrine descends, the other ascends. Now comes a new reason, which he did not know before when he weighed the arguments. A decision has come to him from a tribunal which his reason has accepted; as unerring. It is a *new* argument, which he places on the scale that was lightest before. This new argument weighs down that scale, and, bowing his head, he says (his intelligence also bowing) “*Credo*, I believe it. My own reason accepts it; I am no slave in this decision.”

My head swam when I first read that argument. I could

not believe it. Reason killing reason ; reason committing suicide and being resurrected with one and the same act. I read it over and over again until I understood it. It is nothing but a fiction. It is—I am compelled to say so—nothing but the cobweb of a false reasoning, Now the Roman Church accepts the unerring tribunal of the Council as a divine institution. All right ; I believe that so far. The Roman Catholic Church, as headed by the Pope, is an unerring tribunal, and that unerring tribunal has wisely determined that I shall submit my reason to its decisions ; all right. But with such fictitious logic you may prove almost anything. Slavery—to take a modern illustration—was considered for centuries and centuries, among Jews, Christians and heathen, a so-called divine institution. Now, think for a moment. There is a poor slave, white or black, red or brown, of whatever color or race you will, an educated man or the most ignorant wretch on the surface of the earth, but he is a human being ; he can not understand why he must be a slave. “ Oh, wait a moment, my dear friend,” the Church says to him, “ there is a consolation. Bow down. Put your reason and your revolting thoughts where they justly belong, on that scale where it is written with divine words, ‘ Slavery is a natural and a divine institution.’ ” And as soon as the poor slave admits it to be ordained by heaven that, for ever and ever, according to the curse imposed on Ham, his sons, grandsons and his posterity for all time shall be slaves, he is satisfied and happy.

Or, to use the Bishop's own words, with some slight alteration, “ the slave will argue in behalf of slavery, that the dignity of slavery is preserved only where a man is certain he hears the command of Almighty God, and hears it through a messenger who can not deliver a false report.” Why was it then, that in spite of this so-called heavenly message that the slave must remain a slave, human reason put on all her strength

to kill the serpent? How dare a man annihilate an institution which is divine?

But slavery is not divine, and neither is the infallibility of the Ecumenical Council divine. Let us look at it—what argument does the Bishop bring in favor of that infallibility? A very slippery and dangerous one. Again, he says: “Catholics do not believe that they are bound to submit their intellects to the decision of a human institution. * * * The apostolic body still remains until to-day, unshorn of a single apostolic power—remains to judge, remains to interpret, remains to decide disputes. Almighty God provided amongst the Jewish people a tribunal to settle disputes that should arise amongst them; a tribunal or supreme court for deciding the interpretation of His law. In the book of Deuteronomy they were ordered to go to the high priest when there was a dispute concerning the meaning of the law, and when the high priest decided it, it was death to contradict his decision. So that they had their supreme court; and shall it be said that Christianity is worse off than Judaism? Shall it be said that there is no authority left upon this earth to settle a man’s doubts and difficulties? The Jew had it.”

Yes, the Jew had it. But let us see how the illustration suits the position of Catholicism. Let us see what light can illumine our perplexities on that question. The high priest and his counselors in Jerusalem were an unerring tribunal. Remember that. To the Jews, 1877 or 1878 years ago, came a messenger, who said: “I am the promised Messiah. I am going to bring you salvation and redemption.” There were some who believed, and a great many who disbelieved him. Finally, this man—I am only telling the facts, and nothing else—is brought before this unerring tribunal of the Jews, and this unerring tribunal declared that this claim that he is the Messiah—that is, the divinely appointed and anointed Redeemer and the final Savior of mankind—is a fiction. Now, either

the high priest and his counselors erred (and then the modern Pope errs, too, sometimes), or the high priest of the Jews was infallible, and then—where is Christianity? I can not say more on this topic, because it would not be right on my part to mingle in questions which are not my own. I am standing here in the name of the human reason common to us all, and in the name of that human reason, I repeat, it is not the question of “*Rome and Reason*” The question is, and will ever be, “*Rome or Reason*,” as long as Rome will not, like MacMahon, submit; as long as Rome will still try to subdue and enslave Reason; as long as the Roman Catholic Church will understand the issue of “*Rome and Reason*” only in the sense in which oil combines with water—whatever the poor water may do the oil is always at the top. As long as the Roman Catholic Church claims to be the oil whence all the light comes, and that the poor water is only quenching that light, then there will be no question whatever to me, or to a great many others, that the ways of Rome are altogether other ways than the ways of Reason.

“And now in conclusion, ladies and gentlemen, I have only a few words more to say. If there is any man who feels the deepest gratitude and the most ardent reverence for that old—I would almost say that sainted man, who is styled ever by his true followers “the prisoner of the Vatican”—a man revered for his moral and mental eminence, who, by his impulsive deed in the revolutionary times of 1848, opened the gates of the Jewish Ghetto in Rome, and also lent a helping hand to unite the Italian nation—if there is any one who reverences and respects that good old man, I claim to be his compeer in that reverence and respect.

“And when the present Pope—God spare him for a long time, for the Roman Church has had none like him for centuries past, and, I am afraid, will have none like him for centuries to come—I say that when that venerable man is pictured

before my eyes by Bishop Ryan as a contrite sinner, bowing before the barefooted monk and begging the pardon, "Father, forgive me; I have sinned; it is my fault I have sinned," I am almost carried away. If I were a mere sentimentalist, I should shrink and recoil from touching the question of the Pope and his infallibility with so much as one little finger. But there were other Popes. There ruled, for instance, from the year 1133 till the year 1144—eleven long years—a Pope in Rome whom his own historians, his own successors, his own cotemporaries, declared to be one of the most wretched and abominable monsters that ever polluted humanity, and ever lived on God's earth. Now, I don't say that such things have happened again after him, or may happen again; but the fact is, that a long line of illustrious Popes, who were benefactors of humanity and civilization, has been more than occasionally interrupted by the reign of men who have been a curse to humanity; and, therefore, I claim for every man who has considered himself free from allegiance to the Roman Catholic Church the right to remain where he is.

The Roman Catholic Church had very often a good chance to redeem the lost ground. She intends to seize upon that chance again; and, in the Bishop's own words, they look with great pride and satisfaction toward that work which has been done in the vineyard of the Lord—that is, in the Catholic vineyard of the Lord—in the United States.

They say that young and energetic nations, and by that they mean us Americans, are just now leaning more favorably towards the Catholic Church than ever before. Then it seems they know what they are about. I would not like to be placed here in the attitude of a slanderer, but I must tell you that in a book published in Mayence and written by a Professor of Catholic Theology in the University of Freiburg, in Baden, a book which has gone through nine editions, and has been read by thousands and thousands of students, as well as priests,

within the fold of the Catholic Church, it is said that the United States of America and the people of the United States of America, who are mostly composed of Protestants—I cite the word literally—“are a dreadfully immoral people. They are in a dreadfully immoral condition.”* Are we a nation which is called young and energetic one the one hand, to be designated as dreadfully immoral on the other? We can not submit to that; and since we know it, since we know that only the true and few representatives of the Church are in earnest and honest, while that great army of a party which I hesitate to name—the Jesuits—are double-faced; while we know that to our faces they flatter us, because they know we hear it, and beyond the ocean, where they think it remains within the cloisters of the seminaries, they are calling us, not “young and energetic” but “dreadfully immoral;” since we know this, I say I rather prefer the words of that Venerable Bishop in Cincinnati, who, about forty years ago, in a long debate with one of the leading Protestants, concluded with the following words:

“I agree with Lafayette, that all priests are to be dreaded in this sense: that none of them should be allowed a particle of political ascendancy in this country. Our main danger is from ambitious priests of various denominations. When they confine themselves to their only sphere of usefulness, they are the best friends of mankind; when they depart from it, the worst tyrants of the darkest ages of paganism were not more intolerant than they. A hyena is a lamb to a minister of Christ who casts off the livery and the peaceful spirit of his Master and turns round to denounce and abuse his fellow-men for obeying the sacred dictates of conscience and adhering to a religion which, no matter how much persecuted and calumniated, they believe to be divine.”

I subscribe to every word. I am a Jew. I am neither an

* Alzog's Universal History of the Church—Vol. II, p. 606.

Infidel, nor an Evangelical Protestant, nor a disciple of a Roman Catholic Bishop ; but if all the Roman Catholic Bishops, and if all the Puritan pastors, and if all the fanatic materialists and infidels of the day will only subscribe to this doctrine, then, and not before, may and will come that salvation, that final triumph of humanity, which has been predicted for thousands of years by those who protested against error, and who suffered for their convictions, and human reason will then surely not be at great variance with such a Roman Catholic Church as portrayed by the words of our noble and venerated fellow-citizen, Arch-Bishop Purcell, of Cincinnati.



Yours truly,

J. G. Reaser.

REVIEW OF BISHOP RYAN'S LECTURE;
OR,
WHAT PROTESTANTS DO BELIEVE.

BY REV. J. G. REASER, D. D.

You have sometimes observed, on a sultry summer's day, a little cloud almost no larger than a man's hand; and suddenly you will have observed a flash of lightning darting forth from it, and in a very few moments the sky will have been overcast with clouds, and the rain will have begun to fall. You will hardly know where it comes from, so sudden and so unexpected has it been. And yet such has been the peculiar condition of the atmosphere that it needed just that flash and that peal to bring about that result. Such a little cloud as that appeared a few weeks ago, one Sabbath evening in St. Louis. There was some lightning and considerable thunder and a terrible rainfall; and for two weeks or more it has been pouring with more or less steadiness. And the thing that I want to say to you in this connection is that I was caught in that shower, and have been in it ever since; for the very morning in which thirty-two interviews of Protestant clergymen were published in the "daily religious journal" of the city, my name, accepting the invitation to deliver this lecture, stood at the tail end of them all. But I found there was no need of worrying over the matter, for I am sure I was not any more to be pitied than the good Bishop was who was the

occasion of all this commotion and of all this uproar. I do not know if there be enough left of him to reply to. But it matters not, for I have been obliged, from the very peculiar circumstances which I have detailed, to strike out a sort of independent course for myself, which will not be in detail a reply to the several positions taken by the excellent Bishop, but will set forth, as I trust, such views held by both Protestants and Catholics as will throw light upon the several topics involved in the discussion.

I wish to observe again that I am not unaware of the magnitude of this undertaking. History, which has required nearly two thousand years to be made, of course presents an infinite variety of subjects and an almost infinite difficulty to him who would look into its various teachings upon any topic. Nor am I unaware of the delicacy of the position I occupy to-night. I almost feel as though I should heed the command given to Moses when he stood in the presence of the burning bush: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." When we speak of matters upon which people's consciences are concerned, when we speak of matters touching which people have religious faith and religious feeling, it becomes us to be exceedingly careful; and I hope I shall be able to exercise due diligence not to offend unnecessarily any conscientious person. Still further, I would not be understood by any means as intimating that the Roman Catholic Church does not hold some fundamental truths of the Gospel of Christ, and that she has not been a firm and tenacious witness for these fundamental truths. I need not name them; they are doubtless familiar to you all. Nor will I forget that in her communion there have been, and are to-day, names which, if I believed in canonization at all, I should certainly say were well worthy of the honor.

And shall I be going too far if I even include His Holiness, the present Pope of Rome, when being impressed with the fact

that there is a deep and earnest piety in that communion? But having said this by way of explanation, I proceed now to what is really the introduction to this discourse.

A few preliminary words on the "rule of faith": Protestants hold that the Scriptures, the Old and New Testaments, are the only infallible rule of faith and practice. Romanists hold that some doctrines which all Christians are bound to believe are only imperfectly revealed in the Scriptures; that others are obscurely intimated; and that others still are not therein contained at all. They therefore supplement the Scriptures by traditions. Of these Bellarmin declares there are three classes—divine traditions, apostolic traditions, and ecclesiastical traditions. They are for the most part to be found written in the works of the Fathers, decisions of councils, ecclesiastical constitutions and rescripts of the Popes. These traditions have equal authority with the Scriptures. Of course it is of the last importance to have a criterion by which to distinguish between true and false traditions. The famous rule of the fifth century is supposed to furnish this criterion: "*Quod semper, quod ubique, quod ab omnibus.*" That is, what has always been believed, what has everywhere been believed, and what has been believed by all persons, must be true. The ultimate appeal, however, is in every instance to the Church. Protestants reject the authority of tradition for many reasons. First, there is no intimation in Scripture that any such supplement might be accepted; and Scripture, you know, stands before tradition in point of time. On the contrary, the Jews' traditions were severely condemned by the Savior. Secondly, the doctrine seems to us to involve a natural impossibility. Unless guided by divine inspiration, men could not transmit with infallible accuracy from generation to generation what they might hear. To meet this difficulty Roman Catholics affirm that tradition is to be trusted, not because it comes through fallible men, but through

an infallibly guided Church. But this yields the point in question. Moreover we hold that not a single peculiar dogma of the Church of Rome can abide the test of the fifth century rule already quoted. Not one of them was held "*semper*," "*ubique*" and "*ab omnibus*." This claim of universal consent is unsupported by the facts of history. Again, tradition is not practicable as a part of the rule of faith. It requires such discrimination as only the learned few can give to it. Lastly, Protestants object to tradition on the same ground urged by Jesus Christ against the traditions of the elders. The Scriptures are made of no effect by them.

But Romanists allege that Protestants rely upon tradition for proof of the inspiration of the New Testament. This is a mistake. And precisely here is where the true correlation of reason and faith is exhibited. How does the Protestant arrive at faith in what he holds to be his "infallible rule"? The Scriptures put forth a claim to divine inspiration. That claim is examined and settled by evidence that satisfies the reason and convinces the judgment.

Let us now pass to a consideration of the Church. For it is clear that largely in accordance with the general conception or theory of the Church itself will be the views held in reference to its doctrines and forms.

Of course, as Protestants, we appeal at once to the Scriptures. And why is not this legitimate? The Church existed in the days of Christ, and the motto of Rome herself is that the Church is "*idem, semper, ubique*." Moreover, both parties hold the Scriptures to be the inspired Word of God.

What then is the Scriptural conception of the Church? That *it is a body of individual members whose head is Christ*. That Church, of course, cannot be wholly visible at any one period of its history, and there is, therefore, a sense in which there is an invisible Church. But there comes a period when it will be visible, when that great multitude which no

man can number, who have been gathered out of all kindreds and tribes and ages, and have washed their robes and made them white in the blood of the Lamb shall stand before the Eternal Throne and cast their crowns at the feet of Jesus—then, and not till then, will the entire Church of the living God be visible. That is what I mean by saying that it is not at any one time wholly visible; but this is the general conception, as I hold it, of the true Church of the Lord Jesus Christ, as that conception or idea is set before us in the Scriptures. Its members are such by virtue of their union to Christ, the head of the Church, and of course it is easy to infer that membership in this true Church does not depend upon external relations or upon connection with any external organization. The thief upon the cross is a member of the true Church of Christ, though he never belonged to the Church externally. This is then the true Church of God. To this pertain the attributes, prerogatives and promises that belong to the Church, as they are set forth in the Scripture. But this conception of the universal Church does not preclude the existence also of the visible Church. Such a Church there has been in every age.

We are of course concerned with that particular dispensation which is now passing over us and which was introduced by the incarnate Savior of the world. It matters little from what precise point of time or fact of history we date its beginning. Let us join ourselves to the company which followed the Savior to the Mount of Olives just prior to his ascension. A command had been given to them: "Go ye into all the world and preach the gospel to every creature; go, disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo! I am with you all days until the consummation of the ages."

But this commission was not to be executed upon the

instant. The Savior and the little company stand upon the slope of the Mount of Olives. The Savior at last ascends and is received up into heaven out of their sight. Now, the command is that they shall tarry in Jerusalem until they shall be endowed by the Spirit from on high. They go to Jerusalem; they enter into an upper chamber; they tarry there; they continue with one accord in prayer and supplication. The names altogether are about one hundred and twenty; not only the twelve, but one hundred and twenty, and strange enough, there were some women among them. They tarried from day to day. They prayed and continued to pray and to wait. By and by there was heard a sound as of a rushing, mighty wind, and it filled all the place where they were sitting, and there appeared as it were cloven tongues of fire that descended and sat upon the head of each of them. What was the meaning of that? It was the endowment of the Holy Spirit of God for which they had been directed to wait, and it was given to them in accordance with the promise, to fit them for the work they had to do, for the execution of the grand commission which the Master had given to them. What follows? After this, the impulsive Peter becomes truly a rock in his firmness. He stands up on the day of Pentecost, in the porches of the grand court of the Temple, and proclaims the unsearchable riches of the Gospel of Christ; fearlessly stands up and accuses those who ought to have received Christ as their Messiah with having, with wicked hands, crucified and slain Him. What is the further result? Men are pricked in their hearts and cry out, "What must we do?" You know the rest. I needn't go further with this history. Three thousand are converted; three thousand are baptized in the name of the Father and of the Son and of the Holy Ghost, according to the commandment. The work goes on, and daily there were added to the Church of such as should be saved; or, as we might, perhaps, more properly say, "the

saved." Now mark, "there were added to the Church." There must have been a Church there. There was a Church there.

Let us analyze it now from this statement. First, it is manifest beyond peradventure that Jesus Christ was the head of the Church.

It is manifest in the second place, that the Holy Spirit was His vicar, representing Him and witnessing for Him upon the earth.

It is manifest in the third place, that Apostles and Disciples, men and women, were specially fitted for the work given them to do.

It is manifest in the fourth place, that such permanent officers were provided by the Apostles as were needed for the organization of the new visible church or body of Christ.

It is manifest, moreover, that the great function of the Church was to witness for Christ by her manifestation of His life in that of her members, and by her proclamation among all nations of the blessed gospel until He shall return.

It is manifest in the next place, that two sacraments, and only two, were ordained to be of perpetual observance.

It is just as manifest that provision was made for such needful discipline as emergency might require. I do not stop to quote passages; they will occur to any intelligent reader of the Bible, to prove all these positions.

Now, if we place beside this analysis, the definition of the Church by Bellarmin, we shall readily see the points of divergence: "The Church is a body professing the same faith; united in the communion of the same sacraments, subject to lawful pastors, especially the Pope." Let us look at the several clauses of this skillfully framed definition, and hear the answer of Protestants to each of them. "Professing the same faith;" yes, but the rule of that faith, the word of God only; "united in the communion of the same sacraments;"—yes,

but rejecting five out of the seven held by the Church of Rome, and not regarding the two that remain as of saving efficacy, *ex opere operato*, but as notes of the Church, excellent means of grace, and enjoined to be so used by all believers. "Subject to lawful pastors;" yes, but not regarding priestly pastors as lawful. "Especially the Pope;" no! emphatically no! "For one is your Master—even Christ." After this induction and analysis we shall have smooth sailing.

Let us look now at the antiquity of the Church, for much is made of this by those who are advocates of the one infallible Church—the Church of Rome. Some things are better because they are old. I believe wine is said to be one of these things. Some things get worse the older they grow. And that only is worthy of reverence on account of its age which is found in the ways of righteousness. Protestants are asked, Where was your church before Luther? An Irish Protestant would probably reply, "And where was your face before it was washed?" And this might be an answer, and a sufficient answer to the inquiry.

Let me now, if you please, describe the simple worship of apostolic times. Let me take you to some upper room in some quiet private house, where a little company of believers are assembled. Let me suppose that one of the inspired apostles is there to conduct the services. What will take place? Why, we shall have reading of the Scriptures. That, we all know, was a usual ceremony or exercise in the worship of those olden times. I think, too, it would be very likely they would sing psalms, hymns, and spiritual songs, for they would be so joyous that the injunction would be applicable: "Is any merry, let him sing psalms." I am also sure that they would have some preaching. If it were Paul, he might preach them a longer sermon than I am going to preach to you to-night. They were able to endure longer sermons than Christian people are to-day. I remember that when Paul

was once longer at preaching than usual, a poor fellow, who was sitting in an upper window, fell out, and came very near losing his life; perhaps he did lose it. But he was restored. And then I have no doubt that there would be another thing done, because there are apostolic injunctions in regard to that matter; there would be that almost unfailing part of the worship of all our Protestant Churches—a collection. And then at the end of the collection there would be a benediction—an apostolic benediction—because our benediction we receive from those times. Well, now then, suppose you come with me to a Protestant Church somewhere in this city or somewhere in the country. And let us go in quietly, and take our seats, and what do we see? In the first place, I suppose we shall hear prayer; then I suppose we shall hear singing; then we shall have the Scriptures read; then we shall have a sermon. After the sermon I am sure we shall have a collection, and after the collection perhaps another prayer, and then the benediction. How does this picture differ from the other, can any of you tell me? Is there any difference? Where was your face before it was washed? When Justin Martyr gives an account of the Christian worship, in his day, it is in the following terms: “Upon the day called Sunday, all the Christians, whether in town or country, assemble in the same place, wherein the commentaries of the apostles and the writings of the prophets are read, as long as the time will permit. Then the reader sitting down, the President of the assembly stands up and delivers a sermon, instructing and exhorting to the imitation of that which is comely. After this is ended we all stand up to prayers; prayers being ended, the bread, wine and water are all brought forth; then the President, again praying and praising, according to his ability, the people testify their assent by saying “Amen.”

There was also singing, although he says nothing about it.

But the quotation from Pliny, that Christians were in the habit of singing hymns to Jesus is familiar to all scholars. Again, I say, compare this with the worship of the Protestant churches of the present day. Now it is well known that Protestants assent to the Apostles' and the Nicene and the Athanasian creeds; and that there is no doctrinal decision in the first six Ecumenical Councils from which they dissent. I beg you will notice that fact. We now retort the inquiry to the Romanist, where was your Church before the fifth century? The fact is that to these creeds Rome has made many additions, and has compiled a new creed. Thus in 1564 she added at least twelve new articles. I have them here, but I am afraid my strength or your patience would perhaps not allow of their being read. But here they are. They were inserted in the Nicene creed, or, rather, added to it, and making thus a new creed wholly, which was with great wisdom called by the name of a different Pope, the creed of Pope Pius IV. I will not read them. We deny then that the Protestant Church dates only from the Reformation. There has not been a time since the day that the apostle perceived the workings of the mystery of iniquity that there have not been Protestants. In some of our Western countries you will find flowing down from the mountains some gurgling rushing streams of clear, beautiful water. As soon as they meet the arid sands of the desert they lose themselves. You follow the general course of them, and here and there you may trace the moisture which is indicated near the surface; and after awhile the stream will emerge again. It may, perhaps, be broader and deeper and clearer here than when it entered the sands; but who shall say that it is not the same stream? Thus it is with that pure fountain of truth which starts from Mount Olivet at the time I have referred to, loses itself after awhile in the dreary desert of the dark ages. Though this stream can still be traced, albeit sometimes the moist indication looks like blood; and when

the reformation time comes the stream gushes forth clearer, broader and deeper than when it entered. The Protestant Church is the old Church.

I speak next concerning the unity of the Church. Protestants concede that the Church of Christ ought to be one—claim that it is one. But their faith is in the unity of spirit and doctrine, rather than of outward form. Let us recur again to our induction. All Protestants believe in Jesus Christ, as the head of the Church, and believe that there is no other head. They are a unit upon that.

All Protestants believe in the Word of God as “the only infallible rule of faith and practice.” They are a unit upon that point. All Protestants believe in two sacraments—only two, Baptism and the Lord’s Supper—and they are wholly a unit upon that point. So that there is to them emphatically “one Lord, one Faith, one Baptism.” It will not be denied that the creeds of the Reformation exhibit an amazing agreement upon matters of faith and morals. Protestants to-day are agreed on all the fundamental doctrines of the Bible. I am well aware that Romanists repudiate this distinction which Protestants claim exists between that which is fundamental and that which is non-essential. But we have not time to dwell upon that. I think it is the dictate of common sense that there are some truths which are fundamental to any system, and other truths which are not fundamental. There are some things absolutely indispensable to be believed in order to obtain salvation; there are other things that may not be believed, and yet the want of faith in them may not vitiate the probability of salvation. It is conceded that the Catholic Church does not present the divided condition which characterizes the “sects,” and yet there has been in her whole history no time when there have been no bitter dissensions, and when there have been no schisms. And it is well known that there are Roman Catholic sects as well as Protestant.

I venture the assertion that there has never been an Ecumenical Council that has exceeded the unity of spirit and faith which characterizes the meetings of the Evangelical Alliance.

I may illustrate the unity of the Protestant Church by reference to the organization of the army of a great nation, and perhaps I may say especially of this great nation of which we form a part. Of course there is one head for that army. Of course there are articles of war and a plan of battle for that army. But that army consists of companies and regiments and divisions and corps. And the regiments are from many different States; and each regiment carries its own colors. But these regiments are all aiming toward the same end; are all struggling in the same grand conflict; are all one in that they are actuated by the same purpose, and inspired by the same desire for victory. So it is with the denominations of Christians. They are known by different names. There is the Methodist regiment and the Presbyterian regiment, the Episcopalian regiment and the Congregational regiment, and so on to the end. Each one has its own peculiar colors, but all of them are obedient to the great "Captain of their Salvation," and are rallying to the blood-stained banner of the cross, and are actuated by the one desire to glorify Him, who is "King of Kings and Lord of Lords." So that the army is essentially one. There is a unity here. It is undoubtedly a truer unity than another which I am about to describe; for there is, in the midst of it all, freedom. These men have enlisted; they have entered the service voluntarily. These men know just what they are doing. Some years ago I visited the Ohio Penitentiary, and in looking around, as it happened to be just about the hour of noon, I saw a sight that impressed me greatly. I noticed companies of men leaving their workshops, aggregating in groups and forming into long lines. I noticed they were all dressed exactly alike. (I believe they

are all dressed alike in such institutions.) I noticed further, that they came very near to one another and began to move along in what is called "lockstep." And every limb and every man seemed to move just at the same instant, as if they were a great machine. So they marched, and marched along till they entered their dining hall, and I saw them no more. I thought to myself—what perfect unity is there! If I had not known exactly where I was, I might have been puzzled to know how it was brought about. I looked around upon the high walls of the inclosure, and I saw there were sentries with muskets, I saw guards marching about, loaded down with arms as if they were walking arsenals. I understood it then. That was the secret of the unity. The men were not there because they wanted to be there. They were not a unit because they wanted to be a unit. But there was the crushing power all round them and just beside them, and it kept them a unit, and if any one had dared to break the unity, it would have fared as badly with him as it did with poor Galileo, who said "the world doesn't move," when he had proved that it did. These are the two kinds of unity. The Protestant Church does not claim to be a unit in the latter sense. The unity of the Catholic Church is less real than apparent—that of the Protestant less apparent than real.

The unity of the Church naturally suggests its Headship. Protestants believe, as we have seen, that Christ is the only Head of the Church, and that he has no Vicar on earth, save that the Holy Spirit has been sent to testify of Him and make effective His atoning sacrifice. Here the Church of Rome takes issue, and insists upon the primacy of Peter and the supremacy of his supposed successor, the Bishop of Rome. Perhaps I should have said his supposed successors, the Bishops of Rome. First we have the Savior's repeated injunctions that there should be no unholy ambition among his disciples; that no one should seek to be the

greatest among them. In the second place, we have the fact that the same commission precisely was given to them all: "Go ye into all the world." In the third place, three of the apostles all seemed to be pillars—Peter, James and John. In the next place, James was President in the Council of Jerusalem, not Peter. In the next place, Peter and John were sent as a commission to Samaria by the other apostles. That doesn't look much as if Peter had been Primate at that time. Again, Paul claimed to be not a whit behind the chiefest of the apostles; so Peter could not have been his superior. Again, Paul never intimates the supremacy of Peter, but rebukes him when occasion demands. Again, Peter himself never refers to such superiority, and if he were Primate and Pope he certainly manifests a modesty that none of his successors have ever been guilty of.

There is, indeed, but one passage relied upon to establish this fundamental dogma of the Church of Rome, for fundamental it is. And now I call your attention to that passage; you will find it in Matt. xvi, 18. Not to appear learned, but simply for my own purpose, I will read it to you from the vulgate, the authorized version of the Roman Catholic Church: "*Et ego dico tibi, quia tu es Petrus, et super hanc petram œdificabo ecclesiam meam, et portæ inferi non prevalebunt adversus eam.*" You will observe the similarity between the word *Petrus* and *Petram*. Shall I also read it in the Greek for you to see the same resemblance? [Here the same quotation was read from the Greek Testament.] There we have *Petros* and *Petra*.

Now, perhaps I ought to read it in English: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." One would suppose that there had never been any difference of opinion among Catholics upon the sense of this passage. You will find it quoted perpetually. This little book which I have here, which

you see I am using so much that it is almost torn to pieces, is the "Catholic Christian Instructed," one of the standard books among Catholics, and there the passage is quoted, as it is quoted everywhere else in the decrees and councils, by those who argue the question in private and in public, as a passage in proof both of the primacy of the Apostle Peter and the infallibility of the Church in the person of her head. And yet the history of the subject shows that there have been at least four diverse interpretations. I am speaking, of course, of Catholic interpretations.

1. Peter is the Rock, upon which Christ says 'He will build His Church ; and this is what they would very much like to have the passage mean.

2. That the Apostolic College, represented by Peter, is the Rock.

3. Peter's confession of the divinity of Christ is the Rock.

4. Jesus Christ himself is the Rock.

We shall not spend much time upon this subject, for the reason that, even if this passage should be admitted to prove the primacy of Peter, it proves nothing as to the supremacy of the Bishop of Rome. But we give a brief outline of the exposition favored by one of the ablest biblical scholars of the century, Dr. Joseph Addison Alexander.

I have it here in full, but will give only an outline. " * * * And what is here said of Peter is in substance elsewhere said of all. * * * It will here be sufficient to refer to Eph. ii. 20, where believers of whom the Church is certainly composed, are said to be 'built upon the foundation of the Apostles and Prophets, (or inspired teachers).' What is there affirmed of all, cannot here be said exclusively of one, and therefore, if these words relate to Peter at all, it can only be in common with the rest, and as their representative. * * * The diversity of form and gender in the Greek words *πέτρος* and *πέτρα* is too abrupt and marked to be unmeaning and fortuitous, or

explicable simply on the ground that the masculine form was used in speaking of a man. But if they are synonymous, as commonly assumed, why should the feminine be used at all, the rather as it weakens and obscures the reference to Peter, if intended, which would certainly have been more clear and striking if the same Greek word had been repeated, 'Thou art Peter, (*i. e.* rock) and on this Peter (*i. e.* rock) will I build my Church.' The assertion usually made, that this distinction exists only in the Greek, and that in our Lord's vernacular the same form was repeated, * * * is doubly insufficient to effect its purpose; first, because it is gratuitous, assuming without proof the fact on which it rests; and then, because this fact, even if it be admitted, leaves the language used by Matthew unexplained. * * * The classical use of πέτρος and πέτρα is entirely distinct, the latter answering to *rock* and the former to *stone*. * * * This remarkable fact makes it still more difficult to understand why Matthew should have used both forms, if Christ employed but one, or only in one sense, when the masculine form πέτρος would have answered every purpose. * * * By retaining the invariable classical distinction between πέτρος (*stone*), and πέτρα (*rock*), we not only adhere faithfully to usage, * * and do justice to the writer's careful choice of his expressions, but obtain a meaning perfectly appropriate and striking, namely, that while Peter was a stone, *i. e.*, a fragment of the rock, his Master was the rock itself. The same contrast between Christ and His Apostles or believers in general, as the rock and stones; or the chief corner-stone and those laid on it, reappears in Eph. ii. 20, and 1 Peter ii. 4-8."

Dr. Alexander, therefore, favors this view of the passage: Thou art πέτρος (*stone*), and upon this πέτραν "*rock, which is Christ,*" will I build my Church. But while this interpretation seems plausible, and this revered name may have weight with Protestants, it may not be counted as of authority by

our “separated brethren” of the Catholic Church. I shall therefore quote from two of their most cherished saints, and it seems to me that their interpretation ought to be accredited as trustworthy. I translate first from Augustine: “*Petra* is the principal name; so *Petrus*, (Peter,) is named from *Petra*, not *Petra* from *Petrus*, just as *Christus*, (Christ), is not from *Christiano* (Christian), but Christian from Christ. Thou art therefore, said he, *Petrus*, and upon this *Petram*, (rock), which thou hast confessed, upon this rock, which thou hast recognized, saying, Thou art the Christ, the Son of the living God, I will build my Church; that is, upon myself, the Son of the living God, I will build my Church.”¹

Jerome the Father that translated the Scriptures into Latin, whose version is the authorized translation of the Romish Church, said: “The Catholic Church has been founded upon the Rock Christ, with a stable foundation.”²

Now, just a word as to the remaining part of the passage: “And the gates of hell shall not prevail against it.” I don’t propose to interpret it, it is difficult of interpretation. “The gates of Hades”—what I should understand from that declaration is that the Church shall never, never fail; it shall never be utterly blotted out; it shall never be wholly lost; there shall never come a time until the close of the dispensation when God will not have a people in the world. I don’t see, however, how any set of men can deduce from that declaration the inerrability of the Church. Why should the Church be inerrable, because there is a promise that it shall never fail? Why, God knows, and we all know, that it has erred. It has erred in its councils, it has erred in its Popes, and it has erred in its Councils and Popes, it has erred in every age and in

1 *Petra* principale nomen est., ideo *Petrus* a *Petra*, non *Petra* a *Petro*, quomodo non a *Christiano* *Christus*, sed a *Christo* *Christiano* vocatur. Tu es, ergo, inquit, *Petrus*, et super hanc *Petram*, quam confessus es, super hanc *Petram*, quam cognovisti, dicens, Tu es *Christus*, filius *Dei* vivi, ædificabo ecclesiam meam, id est, super meipsum, *Filium Dei* vivi, ædificabo ecclesiam meam.—*Augustine*.

2 *Ecclesia* *Catholica* super *Petram* *Christum* stabili radice fundata est.—*Jerome*.

every conceivable manner ; but it has never failed, that is the point. It has never been wholly destroyed, that is the point. You remember the old prophet. One time he just made up his mind that about the right thing to do was to die. And what was the matter with the man? Why he said that the whole Church had apostatized ; there was nobody left to testify for God. But God told him no. God told him that there were seven thousand men that had not yet bowed the knee to Baal. And so it has always been, and so it will be to the end.

But what are they to do with this matter of infallibility, understood in the specific sense of inerrability, even granted that it lies in this passage? The truth is, that the Church of Rome has become a little muddled in this matter of infallibility. They know that there is infallibility somewhere, but they have lost the thing ; that's what the trouble is. We think we know where it is ; it is right in here. [Pointing to the Bible on the desk before him.] First of all, they brought a great bundle of traditions and laid these over infallibility. Then they couldn't find it, of course ; it was hidden. What did they do? Why, they came to the conclusion it was somewhere or other in the General Council. There were some that did not believe that, but they brought the General Council and laid it on top of traditions ; and then, of course, infallibility was lost more than ever. Then what did they do? Why, then they concluded that infallibility was in the head of the Church—that is, the Pope of Rome, and, with all his regalia and all his dignity, they seated him on top of the traditions and the Council. And they have finally made up their minds that that is the best they can do, and they have just decreed in the last General Council that the Pope is infallible. Now, you see how they have chased this matter around, but my own deliberate conviction is that they are worse lost than ever. I am just trembling with fear that the Pope will give a decision that will require his deposition. And

where is infallibility then? But still they say he is infallible now, whenever he speaks *ex cathedra*, that is from the chair of St. Peter, no matter for the inscriptions that have been found upon it—when he speaks of faith or dogma, then he is infallible. And that infallibility is retrospective; it looks back to the first Pope and binds them all in one chain. The first link is at Rome to-day, and the last is away up there, as I should say, at Jerusalem, when Peter, the first Pope, got into a difficulty with Paul, and Paul rebuked him, because he was to blame.

That is just the fix they are in to-day. Now, what we Protestants want them to do is to take that dear, good, old man—I do think a great deal of him—deliberately off the Council and the traditions, set him to one side; and then take off the Council, and then take off the traditions and burn them—every one of them—and then they will find it. That is what we want them to do. We believe in infallibility, too; but we don't place it where it is in any danger.

And now I must hasten. But even if it should be conceded that Peter was primate of the apostles, we deny that he founded the Church of Rome, or was ever its bishop. Nay, it is extremely doubtful if he was ever in Rome at all. But it is very necessary to the theory that he should have been there—very necessary. I was about to make an *ad hominem* appeal. Did any of you ever tell a lie so often that you got to believe it yourself? I am sure the thing is quite possible to be done. Persons can come to the conclusion that what they have told a thousand times—when the first time they knew it was false—is certainly at last true. And it is just so with those old traditions. Why, you talk with a Roman Catholic, and he will tell you that Peter was the first Pope of Rome and the first Bishop of Rome, and that his bishopric or popeship lasted from such a year to such a year, with as much assurance as you can well imagine, yet there is not one word of certainty

about it, and wherever in the most reliable authorities you find a list of popes, you will find an unvarying interrogation mark pointing out the uncertainty of the statement. Of course I refer to the commonly accepted authorities. The fact is, it has never been proven except by the convenient authority of tradition.

As to the donation of the keys and investiture with remitting and retaining power, it is not difficult to show that these pertain not to Peter alone, nor even to the Apostles as a body, but to the universal Church; and such has been the opinion of some of the ablest fathers of the Church. The headship of the Church is, therefore, Jesus Christ. But we are told, "A visible Church must have a visible head." I don't see it in that light. The communion of Rome claims about 200,000,000 communicants. I suppose that 199,900,000 of them have never seen the Pope of Rome and never will see him. To the remaining few he may have been at times visible if they could look through the gorgeous trappings and through the clouds of incense that envelope his person. But a visible Church may have, and has, an invisible head, because invisibility does not contravene reality, and we hold that Jesus Christ, the head of the Church, is just as real and far more reliable than this visible head of which Catholics boast.

This naturally leads to the ministry of the Church. I shall speak only of the priestly character of the ministers of Christ.

The Protestant holds that the mission of the priesthood of the old dispensation was fulfilled when the Great High Priest offered the sacrifice typified by all the offerings of the old dispensation. When the Lord Jesus Christ came in the flesh he came as a Great High Priest, as the Lamb of God which taketh away the sin of the world, and he expressly declares: "I lay down my life. No man taketh it from me, but I lay it down of myself." So he did. He was at once priest and victim, and now don't you see that his sacrifice of himself was

the culmination, the completion and fulfillment of all those typical sacrifices which had been offered during the preceding ages? "All are now a royal priesthood," but to offer spiritual sacrifices; our high Priest is now in the holy of holies, and I must here just give you one little illustration on this point. You remember that once a year the high priest of the old dispensation, after having offered the sacrifice, went with the blood of the sacrifice into the holy of holies. Why did he go there? He went there, of course, to make intercession for the people. What did the people do while he tarried in the holy of holies? They waited in the outer courts with bowed heads and with praying hearts, and when he had fulfilled his ministry in the holy of holies, the priest came forth again, and from the steps of the temple pronounced the priestly benediction. But while he was absent the people waited for his return. They didn't continue to offer up sacrifice after sacrifice until he should return. Now a little thought, for it is very important. You will remember that the Lord Jesus Christ offered up himself as a sacrifice on Calvary. At a certain time he said: "It is finished." We all know what he meant when he said that. After the resurrection he ascended into heaven, and now sitteth at the right hand of the Majesty on High. According to the Apostle, where did he go? He went into the real true holy of holies, of which that in the old dispensation was but a symbol or type. And to-day He remains there to make intercession for those for whom He offered sacrifice—and what are they to do? They are to wait for Him, to witness for Him, and to glorify Him until He comes. But they are not to offer sacrifice any more. Once for all the sacrifice was offered. There remaineth, therefore, now no more sacrifice. You know what I mean by this. I mean that the minister is simply an ambassador for Christ, he is not a priest in the sense of being an offerer of sacrifice. "The doctrine of Rome is: first, that Christ has created a priestly order in his Church; second,

that the existence of the order is essential to the very being of the Church ; third, that the order exercises of right a 'lordship over the heritage.' These 'lawful pastors' do not share their jurisdiction with the laity, but their authority is undivided and complete. Nor do the laity call to office those who exercise this supreme authority upon them. The Pope appoints the Cardinals—the Cardinals elect the Pope. The Pope makes the Bishops, and the Bishops make the Priests. This is emphatically a close corporation—a self-perpetuating aristocracy—and essential to the very existence of the Church. No Hierarchy, no Church."

The next logical step would be the sacraments, as affording opportunity for the exercise of ministerial functions. The Protestant doctrine has already been stated. Here the divergence is wide indeed—if divergence is predicable of things that are poles apart. First, Rome has multiplied sacraments until she has seven. Second, her definition of a sacrament is, that it is an outward sign or ceremony of Christ's institution, by which grace is given to the soul of the worthy receiver. It conveys the grace which it signifies. Baptism signifies regeneration—therefore baptism regenerates.

But I desire to speak more particularly with reference to the sacrament of the Eucharist—Protestants call it the "Lord's Supper." And what a beautiful institution it is, as they understand it, and what a fearful complication of mysteries and terrors in the Roman Catholic view. It is a true and proper sacrifice. The bread in the consecrating act of the priest, is transubstantiated into the body, and the wine into the blood of the Lord Jesus Christ. Not only the body and blood, but the soul and divinity of Christ are present in the sacrifice ; not only so, but a whole Christ is in the bread and a whole Christ in the cup. And, because of this, they found it convenient to deprive the laity of the cup. It didn't make any difference ; there was a whole Christ in the bread. And they

had a great deal of difficulty about this cup. I will just stop long enough to tell you about it. There were three methods of drinking: There was intinction, dipping the bread in the wine. There was suction, the communicant taking a little silver tube and sucking the wine through the tube. And the next method was not to have it at all. But I have not time to go over this matter. Not only is a whole Christ in the bread and cup, but a whole Christ is in every particle of the bread and in every drop of the wine. The officiating priest is in the character of Christ, and every part of his vestments and every act and movement signifies some incident connected with the passion of Christ. We sometimes say to our friends, as we witness the celebration of the Mass: "What mummerly it is." It is not mummerly, because, as I said, there is not a single movement, a single vestment or a single article connected with the celebration that does not derive its significance from the primal idea that the elements were transformed into the body and blood of Christ.

I ought to refer to one other of these sacraments—that of penance. It involves contrition, confession and satisfaction. The Protestant doctrine of contrition is that when we sin, we have an Advocate with the Father—Jesus Christ, the Righteous—and if we confess the sin and pray to be forgiven, he will cleanse us from all unrighteousness. If the doctrine of the Roman Catholic Church be true—that a mortal may forgive sin—then the priest ought to confess to the member as well as the member to the priest, for the Scriptures say "confess your faults one to another." Protestants can not believe that the priest or any man on earth has power to forgive sin. But it is declared that the priest does not assume to forgive sin, he simply declares that sin is forgiven; God forgives sin, and the priest can not forgive sin or declare sin forgiven until the pre-requisite conditions are complied with. Of course the priest must be the judge as to whether they are or not. But

if the sacrament conveys the grace which it signifies, then there is more than a mere declaratory power in the confessor, and he does forgive sin. But I will simply read in conclusion upon this point from the form of Absolution in the same book "Christian Instructed."

The priest says: "May the Almighty and merciful Lord give thee pardon, absolution and remission of thy sin. Amen. Our Lord Jesus Christ absolve thee; and I, by His authority, absolve thee, in the first place, from every bond of excommunication or interdict, as far as I have power and thou standest in need; in the next place, I absolve thee from all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

"May the passion of our Lord Jesus Christ, the merits of the Blessed Virgin Mary, and of all of the Saints, and whatsoever good thou shalt do, or whatsoever evil thou shall suffer, be to thee unto the remission of thy sins, the increase of grace, and the recompense of everlasting life. Amen." Well, we may make our own conclusions in reference to that.

The Bishop has, in his excellent address, placed peculiar emphasis on the duty of worshiping God "in spirit and in truth." Candidly, I must tell you that I think he utterly mistook the Master's meaning in that respect. Let us recur to the circumstances in which the words were uttered. You remember that Jesus in his travels came to the well of Samaria. There was a woman there. With that woman he entered into conversation. That is one of the most interesting conversations on record in all the Scriptures. She asked him a question. They were in the presence or near to the temple of Gerizim, where the Samaritans worshipped. She said, "Our fathers worshipped in the mountain; and ye say, that in Jerusalem is the place where men ought to worship." He replied, "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

* * * God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Now, I have this remark to make in respect to that: The temples at Gerizim and at Jerusalem were the types themselves of a ceremonial worship; perhaps I had better say they were the monuments of it; they were, in fact, both. The Lord Jesus Christ declared that the hour had come when this ceremonial worship should pass away. Now, just for a moment follow me while I tell you how it took place. The Lord Jesus Christ, when he gave up the ghost, in the expressive language of the Scriptures, "finished" the work which he came to do. At that moment the veil of the temple was rent in twain; at that moment the sun was darkened in the heavens; at that moment the rocks were rent, and even those that were in their graves came forth and appeared unto many. Now, with the rending of that veil don't you see what occurred? The way into the Holy of Holies was thrown open; and it was not many years until the altar passed away, and until the temple passed away, until the plowshare was run through its very foundations, so that "not one stone was left upon another." What is the meaning of all this? Why, that they who worship God must worship Him in spirit and in truth. It meant simply that He should no longer be worshipped by these forms and ceremonials which were a burden in the old ritual dispensation; but that men might worship God, if it were but by lifting up of an eye, or by a sigh into his ear. Henceforward, this great green earth became the floor of the grand cathedral, and the over-arching heavens its vaulted dome; and wherever men should be found they might worship Him in spirit and in truth. Contrast with this simplicity the complicated ritual of the Church of Rome.

First of all, she distinguishes at least four kinds of worship, or degrees, perhaps we should rather say: *veneration*, *douleia*, *hyperdouleia*, *latreia*. Then she presents objects of worship to

correspond : for *veneration*, pictures, images, relics ; for *douleia*, saints, angels ; for *hyperdouleia*, the blessed Virgin ; for *latreia*, the host and the adorable Trinity. Then the ministers of her worship are porters, lectors, exorcists, acolyths, sub-deacons, deacons, priests, bishops, arch-bishops, patriarchs—the Pope. Her sacraments are seven—baptism, confirmation, eucharist, penance, extreme unction, orders, matrimony. She has low mass, high mass, solemn high mass, solemn pontifical mass, mass for the dead, conventual mass, votive mass, of the Holy Trinity, of Angels, of the Apostles Peter and Paul, of the Holy Ghost, of St. Mary, etc. There are from twenty to thirty-five distinct parts in a mass. She uses different colors on different occasions—white, red, violet, green, black. She has Agnus Dei's, altars, ambries, ampullae, antependia, baldachins, banners of endless variety, basins, beads, bells, benches, boats for incense, bouquets (artificial), bread for priests' hands, bread irons, burses, candelabra, candles, candlesticks, canopies, carpet, purple at high mass for the dead, black at solemn Pontifical mass for the dead, cenotaphs, censers, chafing-dishes, chalices, chaplets, chimes, chrism, ciboria, confessionals, corporals, cotton, credences, crosiers, crosses, crucifixes, cruets, crypts, cushions, dorsalia, ewers, fald-stools, fire, fonts, girandoles, gongs, lunæ, hassocks, holy oil, holy water, holy water pot, holy water vase, the host, kneeling-desks, lamps, lanterns, lavatories, lecterns, missal stands, oils, *oleum infirmorum*, *oleum catechumenorum*, *sanctum chrisma*, *ostensoria*, palls, Prie Dieu's, purificators, pyxes, reliquaries, rosaries, scapulars, sepulchres, sprinkles, statues, stools, tabernacles, tapers, thrones, thuribles, tongs, torches, towels, triangles, umbrellinoes, veils, wafers, water. But the alphabet fails and I desist.

All this, aye, and more, to aid in “worshiping in spirit and in truth.”

Now, I must give you just one little quotation from the

Bishop's lecture. It is a quotation in that lecture. It is from some one who is nameless here, but evidently a poet :

“Hail, sacred tabernacles,” cries a child of genius, speaking on this subject. “Hail, sacred tabernacles, where thou, O Lord, dost descend at the voice of a mortal. Hail, mysterious altar, where Faith comes to receive its immortal food. When the last hour has groaned in thy solemn towers ; when its last beam fades away and dies in the dome ; when the widow, holding her child by the hand, has wept on the pavement and retraced her steps like a silent ghost ; when the sigh of the distant organ seems lulled to rest with the day ; when the nave is deserted, and the Levite, attentive to the lamps of the holy place, hardly crosses it again ; then is the hour when I go to glide under thy obscure vault, and to seek, while nature sleeps, him that ever watches. Ye columns that veil the sacred asylums which my eyes dare not penetrate, at the foot of your immovable trunks I come to sigh. Forests of porphyry and marble ! The air which the soul breathes under your arches, is full of mystery and of peace. Let love and anxious cares seek shade and solitude in the green shelter of groves to soothe their secret wounds. Oh ! darkness of the sanctuary ! the eye of religion prefers thee to the woods which the breezes disturb. Nothing changes thy foliage. Thy still shade is the image of motionless eternity. Eternal pillars ! Where are the hands that formed you ? Man dies, but the holy thought animates the stone. I love, oh Lord, the obscurity of thy temple, inhabited alone by thee and by death. One hears from afar the flood of time which roars on the borders of eternity.”

This man goes in there to sigh as he says—that is, I suppose, to pray. Now, listen. Down the ages I think I hear the voice : “When thou prayest enter into thy closet ; and when thou hast shut the door, pray unto thy Father in secret, and thy Father, which seeth in secret, shall reward thee

openly.” There may not be as much poetry in that, but it is the voice of the Son of God.

Finally, a few words in regard to the Church’s relation to the Scriptures: The Protestant Church believes in “an open Bible and a free God.”

The Romish Church is afraid to give the Word of God to her children. Now, they withhold the Old Testament because they are so modest; but I will not blame them for that. We grant that no General Council has ever prohibited the reading of the Scriptures by the people. A number of Popes, however, have done so. The conditions imposed, however, amount to prohibition, practically. I can not illustrate this subject better than by a somewhat extended quotation:

“When a member of that communion desires to be informed respecting religious truth, he must begin his investigations by receiving the genuine and Apocryphal Scriptures as of equal authority. Then he must take these Scriptures, not in their plain and obvious meaning, but precisely ‘according to the sense which the holy mother Church has held and does hold, to whom belongs to judge of the true sense, and interpretations of the Holy Scriptures.’ But who shall inform him into the sense which the Church attaches to them? Perhaps it may be said, that the General Councils are the authorized expounders of God’s word. But of the hundreds of Councils that have been held, which and how many are General Councils? Futhermore, are their proceedings and decrees, as they have come down to us, complete and genuine; or have some been lost, and do others labor under the suspicion of interpolation or forgery? Still further, what is to be learned from the conflicting and contradictory decrees of these Councils? Does not one Council repudiate the acts and anathematise the definitions of another? Which of all these babbling tongues are inspired to tell us infallibly what sense the Church gives to Scripture?

“All these mysteries being solved, the inquirer must, secondly, interpret the Word according to the unanimous consent of the fathers. The writings of ‘the fathers’ are contained in about five and thirty folio volumes, partly in Latin, and partly in what is called, oddly enough, patristic Greek. But it is notorious that many of their writings are lost; that many, published in their names, are spurious; that others have been corrupted by the enemies of Rome and many others mutilated by the expurgatorial indices of Rome herself. And yet Rome requires her adherents, when they desire to know what the Bible teaches, just to shut its pages, and open the fathers, and compare father with father, and each father with all the fathers—running the hazard, all the while, of being imposed on by a corrupt and mutilated text. After all, he may not trust these very fathers, except when they show a unanimous consent.

“Nor is the task of the inquirer yet concluded: for, thirdly, the word of God, contained in the unwritten traditions of the Church, is to be weighed, in order to a definite and certain conclusion. He must ascertain, infallibly, which of these traditions are genuine, and which are spurious; which are partly one thing, and partly the other; which are simply suspicious; what each means; what they all mean, taken together; and, finally, what the Church holds each and all of them to teach.

“How, then, is the inquirer to know what is truth in religion? The answer of Rome is substantially this: study the acts of Councils in thirty-one folio volumes, consulting carefully the Papal Bulls in eight volumes, and the Decretals in ten volumes; then search for that hidden mystery, ‘the unanimous consent of the fathers,’ through their thirty-five volumes; then study diligently the acts and doings of the saints in fifty-one volumes; then, after you have read, learned and inwardly digested the solid contents of these 135 mortal folios—all in canonical Latin

and Greek—go up and down the earth, chasing the phantoms of apostolical and ecclesiastical tradition, and thus you ascertain what is the truth of God.”

That is the way it is done, my friends. Now let me say this: The Christian Church cannot afford to have the Bible kept from the people. It is our palladium. It is the rock of our safety. There was a fabled giant among the Greeks called Antaeus. He was a great wrestler, and Hercules alone was deemed able to cope with him. Now, Antaeus was earthborn, and as long as he kept his feet upon mother earth he was strong and immovable. Hercules could do nothing with him, until it occurred to him to try the expedient of lifting him from his feet. Lifted off his feet and separated from contact with the mother from whom he derived his strength, Antaeus was easily crushed in Hercules’ mighty arms, and cast a mangled jelly at the victor’s feet. If we keep our feet upon the Word of God, we are immovable. If we allow this ecclesiastical giant to lift us from our position upon the Word of God, we lose our strength, and shall be crushed just as easily as the fabled giant of old.



Yrs. faithfully
P. G. Robert.

REVIEW

— OF —

Bishop Ryan's Lecture on Roman Catholicism.

BY REV. P. G. ROBERT.

I think it is unjust to Bishop Ryan to complain that he did not choose another subject than that selected. He has a right to lecture, and a right to select his theme. As it is, the good Bishop's paper furnishes texts for volumes, without introducing any other matter, for the affirmatives of his expressed negations open a wide field.

In making a few notes on the lecture as "revised and annotated by the author," I shall simply follow the pages of the pamphlet.

The right reverend author seems to have presumed, at the outset, on the extreme ignorance of his auditors and readers. His illustration on page eight, of the singularly simple Republican who protests against the doctrines of Democracy, without knowing what the Democratic party holds, is, like all extreme hypotheses, not only unlikely, but morally impossible. However, grant its force, yet the analogy fails from the fact that Catholics and Protestants do, unfortunately, know too much of Romanism from Roman Catholic authorities.

The Pope's encyclical and letters, the decrees of Trent, the authorized catechism of that council, the catechism of private doctors with Archbishopal imprimaturs, have been quite

generally read, and their substance gleaned by many more than Bishop Ryan imagines. He can not, therefore, be permitted at the outset to assume for "non-Catholics" and "bigoted people" such gross ignorance of his system, as this innocent Republican of an overstrained simile, had of Democratic principles.

True, "it is impossible to know what men believe unless they themselves, or some one authorized by them, explain their doctrines." But who are so authorized? Are we permitted to accept Bishop Ryan's statement as absolute and final? He stands, indeed, before the community as "Bishop of Tricomia, and coadjutor to the Archbishop of St. Louis," but all his statements are *nil* unless confirmed by Rome, and Rome is not bound by what it has said before. For no English speaking people can forget the plain declarations and assurances of Bishops, Vicars apostolic, and a whole list of authorities of all kinds, of the English and Irish Romanists, made in 1825. They declared that the infallibility of Romanism did not inhere in the Pope personally; and therefore no extreme temporal authority could carry with it. Archbishop Kenrick pleaded these very declarations, and the action of the English Government based upon them, in his speech against personal infallibility, which he was not permitted to deliver. John Henry Newman querulously asks why the Roman Church in England—a Church whose separate existence in England dates from the reign of Queen Elizabeth—should be held to contracts entered into by Roman bishops, and the English Government? "I think (he says) it is impossible that the British Government could have entered into formal negotiations with the Pope, without its transpiring in the course of them, and its becoming perfectly clear, that Rome could never be a party to such a pledge as England wanted, and that no pledge from Catholics was of any value to which Rome was not a party."

Keenan's Catechism used to teach :

“ Q. Must not Catholics believe the Pope in himself to be infallible?

“ A. This is a Protestant invention ; it is no article of the Catholic faith ; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body—that is, by the Bishops of the Church.”

This question and answer are now omitted, and the paging of the catechism retained by ingenious spacing.

Since, then, Rome discredits the acts and expressions of her authorized and avowed agents whenever occasion or her interests require it, and by changing her doctrine forces them to violate their pledges, it is desirable to know whether Bishop Ryan has merely expressed the conclusions of his own private judgment, or if “ Rome is a party ” to it ; and whether, if Roman authorities and doctrines, which now are and to-morrow are not, do sustain him now, they will continue to do so fifty years hence. It is not at all impossible that the Vatican Council, which is prorogued, not closed, may take “ what Catholics do not believe,” according to Bishop Ryan, and erect some of his denials into articles of faith.

The Bishop urges, on page 9, that “ the Old Church is worth examining.” That is true. But what he urges does not pertain to the “ Old Church.” This “ faith ” of his has been authorized as a system only for the last 300 years. I imagine that Bishop Ryan will not deny that even the Latin Church had no other creed than that of Christendom, in its shorter and longer form (or the Apostles' and Nicene Creeds), until the Council of Trent. That the twelve additions of Pius IV, and the two of Pius IX, have been made since. Therefore the Bishop, in urging examination into the “ Old Church,” is not by any means advising a course which tends to establish his brand new faith, that only took solid consistency three centuries ago. It is too new to be Christian.

But the reason given by the Bishop for urging this examination is, that Romanism is fighting against the infidelity of the day. Rome made it, and she ought to fight it. But in destroying infidelity she is devouring her own offspring. All the beginnings of infidelity are with her. The actors in the French Revolution knew no other religion than that of Bishop Ryan, except that he has added, in 1854 and 1870, two more articles to his creed. These violent revolutionists had been taught by St. Bartholomew's day and the Papal medal struck to commemorate the pious deed of slaughtering Protestants, how to right human wrongs, real or imagined. Socinus was of Romish origin ; Voltaire brought up under the same system. The Pope bitterly denounces Victor Emanuel and the present generation of Italians, and they have never known any religion except " what (R.) Catholics do believe." The schisms and excesses of the Reformation, culminating in so many cases in unbelief, had their origin among continental nations who had been under Papal rule for centuries. Indeed, the very first schism, that frightful mother of heresies and infidelity, was produced by the unusual demands of the Bishop of Rome.

If, then, Bishop Ryan is anxious that the claims of his Church in America should be closely examined because it is attacking infidelity, it is equally desirable first to question whether the religious system that is directly or indirectly responsible for occidental unbelief is more likely to lead us to victory or to invite us to a grievous defeat, by increasing the numbers of the foe. For myself, *non tali auxilio*.

The truth is, the fabled miracle of transubstantiation, by which reason is traduced and the senses smothered, is the contradictory of every marvel that our Lord and His twelve have wrought. He and they did works that appealed to the senses. This antagonizes them. If our Lord's works were miracles, this is not. If this is a miracle, His works were not. The

two can not coincide. The recoil from this and other subordinate marvels, in which the *nec deus* is ignored, is the mother of addled reason, and unbelief is reason addled.

After an exceptionally long introduction, we are brought to the discussion of infallibility. The first point made is that the Romanist does not believe that he submits his reason to the "decision of a human institution" when he accepts, as infallible, all the teachings of his Church, which is practically the teaching of his priest.

I am afraid the lecturer has set up a man of straw. I imagine no one ever believed that the most ignorant Roman Catholic thought the submission of his reason was made to a human institution. The question is not what they intend, but what they do. Still the Bishop's words here are important and worthy of close analysis.

The Roman Catholic has convinced himself that an unerring messenger brings to him the truths of revelation. If a doubt arises, or if arguments are weighed, the word of that messenger is accepted as a new argument, additional to all others. It is the completing poise. It brings down the scale. The head bows in submission, and the man's heart exclaims *credo*. So Abraham was affected by the words of the messenger sent to him from God (if this is the meaning of a sentence of somewhat difficult construction); he was assured that that messenger was unerring; and he obeyed the command to sacrifice his son. I think I condense the substance of pages 18, 19, to which the reader can turn for himself.

(a) There can be no doubt that to submit one's reason to a messenger from God, who attests his commission by "signs following" and a "doctrine according to godliness," is no enslavement of reason. You submit not to the messenger, but to the Supreme God, who uses him as His instrument. But is the Church such a messenger? Because this thing may be predicated of prophets and apostles in the Church's extraordinary

beginning, it by no means follows that it is true of "messengers" who are unable to attest their divine authority by any other means than a succession, and not miraculously. Otherwise the infidel argument against Christianity is a good one—that no one now can drink deadly drinks, or handle harmlessly poisonous reptiles; and yet it is promised for apostolic times that these signs shall follow "them that believe," whether priest or laic. What may be predicated of individual messengers does not necessarily pertain to the corporate body established by them.

To St. Paul, for example, it was given to utter revelations to the faithful. To the Church it is given to preserve that revelation and truth as its "pillar and ground." But the power to reveal and the power to preserve are two distinct powers. The fathers *passim* urge that the duty of the faithful is to preserve what has been received. It was on this principle that at the Nicene Council each Bishop recited his creed. They did not then first declare the consubstantiality of the Son. They testified to that which they had received, and had always been believed. But if the Church is as infallible as these individual messengers, she has a right to create new articles of faith. And I am sure that Bishop Ryan will not assert that, lest he bring himself under the ban of the encyclical of the General Council of Chalcedon, A. D. 451.

To submit then to the messenger is to accept a well-attested, reason-satisfying, "Thus saith the Lord;" and this is the utmost height of argument. But to submit to any corporation which has no other proof of its infallibility than its own assertion, and in the face of the fact that no authority is given it except to bear witness to the truth, and to testify in every age to what has "once been delivered," is to enslave reason to human imaginings, and to clothe a creature with the power of God.

The Bishop here has confounded two distinct ideas. The

promises he quotes assure us of the Church's indefectibility—that is, that she shall never die, nor lose the faith, as, in fact, she never has nor can. But there is no word in sacred Scriptures or their interpretation by ancient authors that gives the slightest countenance to this modern idea of infallibility.

(b) I am at a loss whether the right reverend lecturer means us to understand (in the sentence middle of page 19, beginning, "He never could have offered to sacrifice," etc.) that Abraham was approached by a messenger with Jehovah's command to sacrifice Isaac or not. The force of his argument requires that one should take the view that he does. And yet it is unfortunate that Homer should have nodded at one of the few verses of Scripture quoted. Jehovah spake to Abraham directly, as any one can see on reading Genesis xxii. This mistake is peculiarly unfortunate for the Bishop. For at this time "Abraham rejoiced to see Christ's day, and he saw it and was glad." The whole incident, the frustrated sacrifice, the intercepted ram, conveys a distinct revelation of the work of Christ—and here, as everywhere, the Almighty speaks and acts personally, and without the intervention of a "messenger," when revelations are made involving matters and subjects above human reason, and knowable only to God. The Supreme Being does not trust to any finite intermediary, then. As here to Abraham—afterward to Moses on the mount—in these last days to the Twelve by His Son, He speaks what He has to reveal with His own mouth, and in the record which He has created His Church to keep and preserve, there is not the very first word that, fairly interpreted, even implies infallibility. Once revealed by His mouth, God's words were written; and woe betide the man or men who add to or take from one jot or tittle of them!

(c) To establish his point, the Bishop quotes our Lord's personal promises to the Apostles as given equally and in the same sense to their successors. "He that heareth you heareth

Me.” But our Lord is speaking of their commission to repeat to the world whatsoever “I have said (*h’a eipon h’umin*) unto you”—which thing they will be enabled to do, because “the Comforter, which is the Holy Ghost, whom the Father will send in My name, shall teach you all things, and bring to your remembrance whatsoever I have said unto you.” [St. John xiv, 26.] Evidently what they were to reveal to the world was to be what He had told them orally—and what they afterwards committed to writing in Sacred Scripture. The conditions, therefore, under which the Twelve and Pius IX., or Bishop Ryan, or even a General Council speak, are so completely different, that it requires infallibility to press them out of sight of right reason.

He quotes another text: “He that will not hear the Church let him be to you as a heathen man, or a publican.” But our Lord, is speaking of differences between brethren—of how they are to be reconciled, first by going to one’s brother alone, then before two witnesses; then, these efforts failing, “Tell it to the Church, and, if he will not hear the Church,” etc., which empowers the Church, indeed, to discipline the offender; but no more imparts the gift of infallibility than it does the right to commit murder, or to burn the recalcitrant at the stake.

(d) That the Church is a Supreme Court, is true, but the action of this Court is induced by defection in morals or heretical pravity, and then its function is to decide upon the agreement or disagreement of any opinion or any action with what is already laid down, not to utter any new thing in faith or morals. And this “Church” that must thus decide, is not merely the Church of to-day, as Manning teaches, but of every age from the Apostles’ days; otherwise it ceases to be a witness, a pillar, a ground of the once-delivered truth, and is become an originator of dogma.

(e) That the Church of Rome preserved the Scriptures is,

in a sense true. But that she alone preserved them is so very far from true, that I am unwilling to believe that Bishop Ryan meant us so to understand him. But if she did, surely that is no argument for the infallibility of the keeper. But that Rome alone preserved the sacred writings is contradicted by the fact that they were written in Greek, even the Epistle to the Romans being in that language—that all the canons and decrees of the undisputed General Councils, are in that language—and that nearly all the ante-Nicene remains are in Greek. Newman, in his *Ap. pro Vita Sua*, acknowledges that for more than three hundred years, and until the time of Leo the Great, about A. D. 440, Rome was a cypher in Christianity, and that Alexandria, the See of St. Mark, was the centre of religious thought and influence. To-day, the three great manuscripts, whose authority is accepted by scholars as final in determining the readings, are the Alexandrian, Vatican and Sinaitic Codices, and they are in Greek. The Latin monks and priests of mediæval times did, indeed, increase and preserve MSS. as copyists; but so did all the East. But to say that Rome preserved the Scriptures, as if she alone did so; or, as if they came from her; or that she disseminates them and encourages her people to read them, is an excessive statement to be taken with a “difference.” I trust I will not be considered indecorous if I say that it is amusing. As long as they live who remember the imprisonment of the Madai in Naples, for the crime of distributing Bibles; as long as we read the words of the “Bishop of Tricomia,” etc., who declares the words of the Holy Ghost unfit for a child’s perusal, because of their record of unnatural crimes; notwithstanding, St. Paul commended Timothy, who from a child had known them; as long as we read the decree that makes a Latin translation of such authority that it is a heresy to appeal to Hebrew and Greek originals against that Latin translation, two Popes having contradicted each other on its value and

accuracy, no one, whose reason-scale has not kicked the beam, can accept this interesting portion of the Bishop's lecture.

But even then, how does all this prove the infallibility of either the Roman or the Catholic Church?

(f) But the gist of the matter lies in the fact that Bishop Ryan has claimed this gift of infallibility for the Church—yet every word he has spoken is applicable only to the Pope, since July, 1870. Applicable only to the occupant of the See of Rome. Has Bishop Ryan forgotten that St. Peter was crucified with his head downward to show that the head supports the body, in the Roman obedience? Is he so much under the influence of old-time traditions that he has forgotten that the utterances of the Pope *ex-cathedra*, are irreformable? However easy before to prove the dogma of infallibility totally false, the matter is one of greater ease now, that it is only the infallibility of the Pope with which we have to deal. I am afraid that Bishop Ryan was unwilling to bring this out. Or does he accept Manning's grand Llamaism, and believe the Holy Ghost to be incarnate in Pius IX? Before 1870, be it remembered, no Roman Catholic could tell us where the infallibility was seated—whether in the Pope or in a General Council, or in both combined, or in the Church diffused, or in each one's parish priest. The true Catholic could have told them where it was—in the Scriptures, interpreted by the Creed. But now, since the uncertainty of the seat is removed, the difficulty of defending it is increased. We have only to read or repeat the history of the Popes to be convinced, or to prove that there is no man, or body of men, infallible now. I hope the good Bishop, in his dilemma, has not incurred the anathema. It would make Roman life in America intolerable to have two Bishops in the same See *hors de combat*.

I gladly leave this branch of the subject, referring my readers again to Mr. Holland's description of the triangular duel between Rome, Avignon and Pisa, and advise them to

keep out of reach of "Pope" Alexander's enfilading fire. Whole regiments sometimes melt under a flank attack.

On page 25 we are told that the usual bowing and kneeling to pictures at the "stations" and elsewhere, is not adoration, or so intended. Whatever may be the intentions of educated or uneducated Roman Catholics, who use the picture of a dead man or woman to stimulate them in worshipping God, or however illogical the act, it must not be forgotten :

(a) That the second commandment forbids any "bowing down" before the likeness of anything "in heaven above, or in the earth beneath, or in the water under the earth." The likeness of anything in the whole cosmos, God or creature, is hereby forbidden to be used in worship.

(b) The same explanation that the modern Roman gives for thus using images was given by the ancient pagan for using his idols.

(c) The Bishop does not explain the act by saying, "They show respect to the picture on a similar principle to that by which you respect an oil painting of your dead father or mother." For no one kneels, "bows down before" the dead parent's picture to excite and deepen devotion to God.

(d) Besides, Madonnas and pictures or statues of the Saints are not their likenesses. Some man or woman of physical beauty, not necessarily of very, very remarkable, unquestionable purity, sits as a model, or an artist projects his dreams on canvass, and lo ! they are transformed into Saints. One might value very highly, without adoring, a veritable likeness of our Lord, or the Twelve, or the Blessed Virgin Mary ; but where are such likenesses ? These ? The explanation of the Bishop is more ingenious than ingenuous. If the adoration is not directed to the picture, and the picture has no merit of its own, why the difference between pictures ? Why are prayers before some, more efficacious than prayers before others ? Why are some Madonnas invested with the power to wink, and others

never move their painted eyes? The Bishop has failed to acquit his sect of the charge of idolatry in this sad matter.

(e) Will the good Bishop, or some one for him, give the reference in the Old Testament where it is recorded that the Israelites “bowed down” before the Ark? Is Homer nodding over the Holy Book again, and recalling dimly the mysterious moving fire that fell from heaven and consumed the sacrifice, and entered the temple and filled it; and all the children of Israel, seeing “the glory of the Lord,” “bowed themselves with their faces to the ground upon the pavement”? (2 Chron. vii. 1-3.)

The Bishop very truly says, “It were high treason against the King of Kings to place any one upon His throne,” and he denies that Roman Catholics, in the addresses they make to the Blessed Virgin Mary, or to the saints, intend to do any such profane act. It is a new thing that they are charged with thus dethroning God. They are charged with adoring the saints (with *dul̃ia*) in the same words with which they worship God (with *lat̃ria*). Not that they put the saints on God’s throne, but they virtually associate these creatures with Him in acts of worship.

Now, it is a matter of no earthly consequence what these people intend. We know, indeed, that intention is a most essential quality in Roman acts. A Bishop ordaining or confirming, or a priest consecrating the elements in the Eucharist, or the water for baptism, or marrying a woman to a man, or absolving a penitent, does nothing unless he acts with the proper intention, “virtual” or “habitual.” The decree of Trent is: “If any one shall say that the intention at least of doing what the Church does is not requisite in ministers when they perform and confer sacraments, let him be anathema” (that is, accursed in time and eternity). If the doctrine be true, no persons joined together in holy matrimony by a Roman priest can at all have any assurance that they are not

living in concubinage. They are dependent on presumption, or the word of the priest, for assurance of the fact that they are married. His mind may have been wandering at the critical moment; and what then? I know casuists shelter themselves under the plea of "habitual" intention; but we are seeking for logical results now, and not for methods to evade difficulties in which their own doctrine involves them. Nay, it goes further: Bishop Ryan does not know whether he is a bishop or a layman. There is not a deacon or a priest of the Roman obedience, in the United States especially—since the ordination of their bishops depends on their consecration by a single bishop in the first instance—who knows whether he is deacon or priest; or simply a layman, usurping priestly powers. Did that one bishop have "virtual or habitual intention," or intend to do "what the Church does?" Who can tell?

Of course, therefore, what Roman Catholics intend in worshipping the Blessed Virgin and the saints may be of importance to them, but the stubborn fact remains that they do address petitions to these dead people. Now, the saints hear them, or they do not. If they do, they are gods, and goddesses. If they do not, they are uselessly approached.

Nor can these petitions, whether of *dulia* or *hyper dulia*, be compared with a request made by word of mouth to a living friend, into whose eye we look, in whose bodily presence we are, to intercede for an office or favor for us, with a living President, into whose presence that friend will find himself in thirty-six hours. Let me cite another analogy, far more complete. Suppose the Pope at Rome—suppose 500 or 5,000 of us kneeling in Washington avenue, and praying to this Pope in Rome to pray for us, to intercede for us, to offer mass for us, have we any idea that he would hear us, separated as we are by half the globe? Nor any more the dead, unless they are deified. There is not one word of sacred

Scripture, or in the primitive fathers, that gives even a hint of such a thing.

I was much interested in the argument for the use of relics. It is admirably done. The lecturer, from familiarity with breviary legends, has almost degenerated the sacred story to their level. But did he not forget that Moses and Elisha were men inspired in an extraordinary degree by the Spirit of God? Does he mean to drag down to the level of the dead bones and wearing apparel of the "saints," of whose existence, in many cases, there is room for doubt, and whose worship is of human ordaining, the Ark of the Covenant, the rod of Aaron, the pot of Manna, and the Tables of the Law on which the Divine forefinger had traced the sacred compact between God and man? Because a dead man came to life on touching Elisha's bones, does that authorize us to worship dead men's bones that do *not* bring the dead to life? Do we read of the Israelites disturbing the remains of the prophet, and worshipping them? Does he not forget that the very brazen serpent, 700 years after it had been lifted up in the wilderness, was broken to pieces by the good King Hezekiah because religion, corrupting among the Jews, they began to worship it, as Roman Catholics do their "relics"—by censing it? Pardon me if I give expression to the thought, that such use as this of God's Holy Word, is severely "wresting" it.

I know of nothing which Bishop Ryan defends in his lecture, so utterly unscriptural and objectionable, as his sacrament of penance—his confessional and judicial absolution, so completely unknown to Scripture and to the fathers. Attrition, professed, secures absolution. Contrition can do no more. And yet a man, through fear of the punishment or disgrace his sins may invite, can go from the tribunal pure and clean.

One who is a mere man, sits as God, assumes the prerogative of God, judges the heart, determines whether the penitent has "the necessary dispositions" even though he be a

Pope, and then presumes to say, "I absolve thee." It will not do to declare the absolution naught without repentance; for if that be so, it is repentance that invites the pardon that comes from God, and that avails with or without a priest. But as a hint has been given that we shall hear from the lecturer on the subject of "Confession," it is but right to wait until he speaks. For one, I hope he will direct himself to this point and make it clear: Does the judicial absolution of the priest carry with it perfect cleansing from sin, irrespective of the applicant's state of mind? If not, of what benefit is it? Can the priest absolutely determine when a soul possesses "the necessary disposition" for pardon, except by judging of the sincerity of the applicant's confessing words. If not otherwise, By what authority does a man sit in the seat of God, and presume to pardon iniquity committed against God alone?

I am sure that Bishop Ryan will confirm my statement that this judicial form of absolution was unknown to the primitive Church. It is found, to-day, nowhere except in the Latin obedience, and in the visitation of the sick in the prayer-books of the Church of England, being left there for the benefit of those who, in the Reformation period, clung to Rome and its customs, and there its use is permitted only if the sick man "humbly and heartily desires it." But it remains as a monument of the regard which the Anglican Church shows for the scruples of those who had not learned that there was a better way.



Yours respectfully,
+ P. J. Walter,
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THE TEACHER OF OUR FAITH.

WHICH IS OUR TEACHER IN MATTERS OF FAITH—THE BIBLE ALONE, AS
UNDERSTOOD BY PROTESTANTS, OR THE CHURCH AND
THE BIBLE, AS UNDERSTOOD BY CATHOLICS?

BY RIGHT REV. P. J. BALTES, D. D.,
BISHOP OF ALTON, ILL.

Beloved Friends and Brethren:

In entering upon the subject I do not, by any means, wish to identify myself with the so-called “Great Religious Controversy” just now going on in St. Louis. The object I have in view in addressing you this evening upon the subject which has been already announced, is simply to instruct our own people. It has been told me that there is a great deal of talk upon this subject throughout the country and in this city; and, of course, we desire to “post” our people in order that they may be able to give an answer when called upon. I have also been told that there are many of other denominations who would like to hear me upon the question to be treated, and are anxious to know something more of the doctrines of the Catholic Church. I intend that, with God’s help, this shall be a simple, clear, and, I trust, conclusive discourse. Having made this promise, I now proceed: “In the name of the Father, and of the Son, and of the Holy Ghost.” “He that believeth and is baptized shall be saved; but he that

believeth not shall be condemned.” These words are taken from the gospel according to St. Mark, the sixteenth chapter and sixteenth verse. From these words, my beloved brethren, we understand the necessity of faith. No man can be saved without it. As far as I know, no difficulty exists between us and our Protestant friends on this subject. They all believe in the necessity of faith. Some carry it a great deal further—they believe that faith alone is sufficient for salvation. But lest men should lose sight of this great truth, we find it repeated over and over again by our divine Savior and his holy apostles. Thus we find in the gospel according to St. John, iii, 18: “He that believeth not is already judged.” And St. Paul, in his epistle to the Hebrews, xi, 6, says: “Without faith it is impossible to please God.” But, as I have already said, all Christians believe this doctrine; there can, therefore, be no use dwelling on it any longer. The great question is, How are we to know what we must believe in order to be saved? Faith, in general, is the assent of the intellect upon the authority of another. This is a definition which, I think, is generally accepted. Consequently, as far as its object is concerned, we must learn our faith from another, *i. e.*, we must have a teacher; and, as far as I know, there is no difficulty between our Protestant friends and ourselves on this point either. They also believe that we must have a teacher. But when the question is asked, Who is this teacher? our Protestant friends tell us that this teacher is the Bible, interpreted by each one’s own private judgment. If I ask a Catholic, he tells me that this teacher is the Church. The Protestant tells me: “Read the Bible, and judge for yourself, and you will be all right.” The Catholic tells me: “Follow the Church, and you will be all right.” A great difference, certainly, on a question of the highest possible importance to all mankind. We all wish to be saved. I

wish to be saved ; you wish to be saved ; and we all wish to be saved ; and we all wish to believe the right thing.

Can it, under such circumstances, be impossible, or even difficult to find out who is the proper teacher of our faith? Some things are, relatively speaking, very difficult, yes, impossible to learn or find out ; these are, generally speaking, not necessary for all. Others are of little or no importance, unless to a few ; consequently most people do not trouble themselves much about them. If I, for example, would ask a shoemaker whether he knows anything about the electric telegraph? He would say : “ I don’t, because it does not concern me at all.” If I would ask a carpenter : “ Do you understand the art of printing?” He would say : “ No, I don’t.” “ Why?” “ Because I get my living in another way.” Should I ask another : “ Do you know anything about astronomy?” He might say : “ I can not say that I do ; it does not concern me at all.” And so on. But here is a question which concerns all. We all wish to be saved : consequently, we must all, if we wish to attain this end, know what we must do to be saved ; and, since God can not impose a duty, or propose an end, without, at the same time, making it possible to fulfill this duty or attain the end, it follows that it can not be impossible or even difficult to find the teacher of our faith, without whom the greatest part of our race must be lost to God and salvation forever. What course must we pursue to find out this teacher? We must, in this, as in other matters, be guided by certain rules. How would you act in other matters of this kind? Suppose I were to send one of you here present, to the city, to bring hither a certain man ; and suppose he does not know the man ; what will he say? He will say, please give me some marks by which I may distinguish this man from all others. Having these marks he would start off, and, probably, in a very short time he would return, saying : “ Here I have him.” Just so with the teacher of our faith ; find out the marks by which he is

distinguished from all other teachers ; when you have these, you will soon find him, because God wishes you to find him, and He will help you, if you only ask His assistance. To find this teacher of our faith, I will give you a description upon which I believe all Protestants will agree.

For example : The first characteristic is this—the teacher must come from God ; *i. e.*, he must be established in his office by Jesus Christ himself ; the second mark is, he must be within the reach of all, morally speaking ; thirdly, his language must be understood by all ; and fourthly, he must be infallible. Protestants, as far as known, agree with us upon all these points. Nevertheless, to have a better understanding, we shall elucidate them a little farther. It has always been believed from the beginning that those who wish to teach others in the ways of salvation must be sent by God, that they must have authority from God. Thus for example : When Moses was called to appear before the children of Israel, he asked Almighty God : “ What shall I say if they ask me : Who has sent thee ? ” Almighty God performed miracles through Moses, to prove that He had sent him. *Exod. iii.* When the prophets appeared, they were obliged to prove their authority. The Jews would not listen to them, unless they could prove that they were sent by God. When John the Baptist appeared, they sent to him to inquire as to his mission : “ Who sent you ? ” they asked. *John i.* The same in relation to our Divine Lord. They asked Him : “ Who has sent you ? ” And all were obliged to prove their mission. We read, also, that the apostles did not send themselves, but our Divine Lord sent them. “ Go,” he said, “ teach all nations.” *Math. xxviii, 19.* And St. Paul says : “ Neither doth any man take upon himself the honor, but he that is called by God, as Aaron was.” *Heb. v, 4.* Again, he says : “ How shall they preach unless they be sent ? ” *Rom. x, 15.* This, then, is the first characteristic. Our teacher must be given us by Jesus Christ himself. Otherwise

we can not acknowledge him. Secondly, he must always be within the reach of all, morally speaking. Evidently, all have to be saved, all must therefore have faith; therefore all must be taught: "How shall they believe Him, of whom they have not heard; and how shall they hear without a preacher." Rom. x, 14. The teacher, therefore, must, morally speaking, fall within the reach of all.

The third sign of this teacher is, he must speak a language understood by all. What good is a teacher if he is not understood? If I do not understand a teacher, what can I learn from him? Nothing at all. St. Paul says: "Faith comes by hearing." "*Fides ex auditu.*" Rom. x, 17. What will hearing help me if I do not understand? This teacher, therefore, from whom all must learn their faith, must speak a language which all understand. The fourth and last mark by which we will be able to distinguish this teacher from all others is: he must be infallible. Unless he be infallible, he might teach me error; unless he be infallible he might teach me something as leading to God which might, perhaps, lead me to hell. If he be fallible he might teach me something as coming from God, which comes from the evil spirit. Could Almighty God, who provides for all the wants of his creatures; who provides for the fishes that swim in the waters, for the birds that fly in the air; who conducts with infallible hand all His creatures to the end for which they were created—will this good God, I ask, leave immortal man, created to His own image and likeness, in the hands of a guide, under whose direction he may never find his God? Never! The teacher, therefore, must be infallible.

These, then, are the four characteristics which this teacher must have. No one, I think, will dispute this. As already stated, Protestants believe this as well as we do. Having these characteristics before us, we shall now be able to find out the teacher. Let us, therefore, make the application first to the

Protestant rule. Is the Bible, as interpreted by private judgment, the teacher? I hold it is not. In the first place, the teacher established by Jesus Christ, and sent by Almighty God to teach men the ways of salvation, must have existed in the days of our Divine Lord. If he was instituted by our Divine Lord, he must have existed in His time. The Bible, as understood by our Protestant friends, when they say: "Take it, read, and judge for yourselves," did not exist in the days of Christ. People did not, at that time, have it to read; consequently they could not read and judge for themselves. Perhaps you are not all aware that the Gospel, according to St. Matthew, was not written until about forty years after Christ; that of St. Mark, about forty-three years; that of St. Luke, about fifty-seven years; that of St. John, about ninety-eight; the Acts of the Apostles, ninety-six; the Epistle to the Romans, fifty-seven; Hebrews, sixty-two; and the Apocalypse, by St. John, about ninety-seven years after the birth of Christ.

Consequently, beloved brethren, the New Testament, as we have it now, did not exist in the days of Christ.

I shall go still further: The New Testament, as we have it the present day, did not exist until the year 397 after Christ. The different gospels were scattered amongst the different Churches. There were few copies, comparatively speaking. The epistle of St. Paul to the Hebrews was intended for the Hebrews, that of the Corinthians, for the Corinthians, and so with the other epistles of the same and other apostles. In the course of time false epistles were written, and many false gospels, so that great confusion arose among the faithful. They did not know which was the true, or which the false word of God. To have a better understanding in a matter of such vital importance, the third Council of Carthage assembled in the year 397. There were forty-six bishops present; amongst them we find the name of the great St. Augustine. Here the question

was examined. The different copies of what was supposed to be parts of the Bible were subjected to a strict examination, and, under inspiration of the Holy Ghost, of whom the Son of God said : he would teach the Church all truth and abide with her for ever, this Council decided which should be looked upon as the canonical, and which as the apocryphal books. From that time only, we have the New Testament as we have it the present day. Now, beloved brethren, if our Protestant friends are right ; if the Bible be the teacher, and the only teacher, if every one must read the Bible and judge for himself, what did the Christians do before the Council of Carthage ? What did they do before the year 397 ? And this Council, though it was generally received and approved of by other Councils, was not a general, but only a plenary Council, and did not receive the solemn approbation of the whole universal Church till A. D. 692, at that part of the third general Council of Constantinople, which was held in that year. Hence it follows that the Testament, as we have it at the present time, did not exist for many centuries after Christ, and consequently can not be the teacher which was established by our Divine Lord to teach men what they must believe to be saved.

Then again, if our Protestant friends were right ; if the Bible were the only teacher from which we are to learn our faith, why did Almighty God give other teachers ? As narrated in the Acts of the Apostles, viii, St. Philip was sent by God to a man of Ethiopia, to instruct him in the faith. When Philip found this man, he was reading the Scriptures ; and Philip asked him whether he understood what he was reading. " How can I understand it," he said, " without a teacher ? " And St. Philip instructed him. Consequently the Bible, as understood by our Protestant friends, can not possibly be the only teacher.

Then again, we read of a Roman centurion, described in the tenth chapter of the Acts. Almighty God did not tell him

and his family: "Go and read the Bible, and judge for yourselves." No, he sent an angel to the centurion, who told him to send for Peter, that he would instruct him in what he must do to be saved. When Saul was stricken down on his way to Damascus, the Lord did not say to him: "Saul, take the Bible, and read, and judge for yourself;" but He said to him: "Arise, and go into the city, and there it shall be told thee what thou must do."—Acts ix, 7. God did not send the Gentiles to read the Bible, and judge for themselves, but he told the apostles to "Go, and teach all nations."

From what I have said, we see that the Bible, as we have it now, did not exist for centuries after Christ; it could, therefore, during all that time, not be used, as understood by our Protestant friends. But our Protestant friends tell us: "Well, you have no respect for the Bible!" Now, this, I hold, is a great mistake. Protestants should be very careful how they bring a charge of this kind against us. The Bible in the Catholic Church has a very different position from what it has amongst Protestants. Protestants say that every one must read it and judge for himself. In the Catholic Church the Bible forms, as it were, the Constitution of the Church, and every law of the universal Church, or of any particular province, or diocese, which is not in conformity with this constitution, can not stand. There is the same principle in our government: it has its constitution, and all other laws must harmonize with it. Now, suppose a people should rise up and set aside the laws, whether of the general government, or of any of the individual States, and in defense should say that hereafter every man, woman and child, should have a copy of the Constitution of the United States, and act by it as it may suit his or her private judgment. What would follow if such a course were pursued? Why, in a very short time this model government of ours would be shaken to the very foundation. The greatest disorder would prevail in the administration of

the civil affairs. We would, in a very short time, witness the same strifes and contentions which we see daily illustrated in the ranks of Protestantism. There would be confusion, contentions and misunderstandings, without the least hope of a remedy. What would you say, I repeat, of those, who, because you do not all, every man, woman and child, read the Constitution of the United States, and be guided by it, as stated, would, therefore, accuse you of having no respect for the Constitution. You would probably take it as a great insult. And so it is with us Catholics. We have a great respect for the Bible; it is the Constitution of our Church, and we regard it as a great insult to be told that we have no respect for it, because we do not abuse it as those do, who are continually speaking of it as their only guide. We place the Bible above all human constitutions: the latter may be changed by a vote of the people or of the States; the Bible can not be changed by any man or number of men.

But Protestants tell us that Christ commands us to read the Bible. "Search the Scriptures," he tells his enemies, "for you think in them to have everlasting life"—John v, 39; therefore, it is the teacher, and the only teacher, of our faith. I hold that it is impossible to prove from these, or any other words of the Scriptures, that we are obliged to read the Bible in the sense understood by our Protestant friends. If our Lord gives any command, He gives it according to the text. He tells those Jews who are contradicting Him to read the Scriptures, "for in them you think you have eternal life." If it is a command, it is, strictly speaking, given to these Jews alone; for every one must know that, according to the principles of logic, the conclusion can not be more extensive than the antecedent; and, consequently, if there be a command, nothing follows but that the Jews who were after our Lord, to persecute him, should read the Bible. But it is held by many that the words do not necessarily contain a command at all. Many,

even some Protestants, hold that Christ does not speak in the imperative, but in the indicative mood, present tense, second person, plural number. The Latin version has "*scrutamini Scripturas*," the Greek has "*ereunate tas graphas*," both of which may be in the indicative mood, present tense, second person, plural number, as well as in the imperative. These hold that the versions of the Bible which give the mentioned words in the imperative, are not correctly translated. It is, therefore, not even certain that Christ commands the Jews, his persecutors, to read the Bible. But suppose the words were interpreted to mean a command, and that not only Christ's enemies, but all, were commanded to read the Bible, would it necessarily follow that it must be their only rule of faith, as understood by our Protestant friends? I hold it would not. The clergy of the Catholic Church, and members of religious orders, are obliged to read the Bible every day. To-day I have read it, to-morrow I must read it again, and the same for every day of the year. I have read forty Psalms to-day. I have read about a chapter of the Old Testament, and parts of the New Testament, and the Church commands me to do this: I am obliged to do it under pain of mortal sin. The command is so strict, that I would be called on to hand in my resignation as a Bishop of this diocese if I persistently refused to obey it. Why? Because I would transgress the commands of the Church in a grave matter if I would not read portions of the Scripture every day. And if I knew that any of my clergy were not reading the Scriptures every day, as I am, I could not in conscience allow them to go on with their ministry. If they persisted in their neglect of duty, I would have to suspend them. Notwithstanding all this, our Protestant friends tell us daily, that in the Catholic Church neither clergy nor people are allowed to read the Bible; and it may be that even whilst I am addressing you, some one or more Protestant preachers of this city are declaiming against the clergy

of the Catholic Church for not reading the Bible, though perhaps I have read more of it to-day than all of them taken together. Our school children are taught the Bible. And I hold that, as a rule, they understand more of the Bible, and have a more practical knowledge of it, than the children of Protestants. If you wish to make a trial of this statement, take any given number of Catholic school children, who have attended our schools for a given number of years, and take Protestant school children under the like conditions, and if our children understand less of the Bible than the Protestant children, we shall give up the test as lost.

Hence, when Protestants tell us that we do not read the Bible, they do us a great wrong. But we submit to all this, for we know that it is almost impossible for Protestants, particularly Protestant preachers, to tell the truth when they speak of the Catholic Church, or of Catholics. We read the Bible, but we read it with respect and veneration. We do not read it as Protestants do, interpreted by private judgment: the Catholic Church, our teacher, interprets it for us. Protestants place human reason about the Bible, they make their reason the judge of the Bible: the Catholic lets the Church explain it for him, and this alone, is according to the Scriptures. "Understanding this first that no prophecy of the Scriptures is made by private interpretation." II Peter i, 20. It is therefore evident that the Bible, as understood by Protestants, has not the first characteristic which the teacher must have, from whom we have to learn what we must believe to be saved; as understood by Protestants, it was not established by Christ. Let us now examine the second mark.

Does the Bible come within the reach of all? Because as already stated, the teacher who is given us by Almighty God to instruct us in religion, must come within the reach of all. Has the Bible this quality? I maintain that it has not. In the first place, the whole Bible was probably not within the reach

of any one before the year 397 ; for, as already stated, it did not exist before that time as we have it now.

Then again, from 397 till the art of printing was invented, there were very few copies of the Bible, comparatively speaking, and those that did exist, cost so much that none but the richest could buy one. It is said that before the art of printing was invented, a single copy of the Bible cost from one thousand to three thousand dollars. Now I would ask, my brethren, whether, if at the present day a copy of the Bible could not be procured for less than one thousand dollars, there would be many who could have a Bible? It must therefore, be very clear, that before the art of printing was invented, the Bible fell within the reach of but very few. And even at the present day things are very little better ; for statistics show that of the whole population of the earth nine out of ten can not read. Dr. Marshall, in his work on Christian Missions, says that out of two hundred Turks one hundred and ninety-nine can not read. In China, the most populous nation on the face of the earth, and in Japan, things are not better. There are barbarous nations in which no one can read. If these accounts be correct, as they certainly are, I ask : is the Bible within the reach of all? What are they to do who can not read? They must have another teacher ; and if so, as a matter of course, the Bible, as understood by our Protestant friends, can not be the only teacher from whom we must learn our faith. And then, in addition, how many who can read the Bible do not understand it! If they do not understand it, it can not be said to fall within their reach, if they are to judge it according to their private judgment. It must therefore appear evident, that the Bible, as understood by our Protestant friends, does not by any means fall within the reach of all. Therefore it has not the second characteristic which the teacher must have from whom we are to learn our faith.

Let us now apply the third mark : Does the Bible, as understood by Protestants, speak a language which is understood by all? Is it so clear that all can understand it? Our Protestant friends contend that it is. In conversation with members of other denominations, I have frequently been told that every one can understand the Bible ; that it is so clear that a fool can understand it. I hold that the Bible is not easily understood, and that there is no other book so difficult for the people to understand as the Bible. The Scriptures bear me out in this, II. Peter iii, 16, says : “ Our most dear Brother Paul hath written to you, as also, in all his epistles, in which are many things hard to be understood, which the unlearned and unstable wrest, as they do all the other Scriptures, to their own perdition.” St. Peter therefore teaches that the Bible is not easily understood, but very difficult. The Fathers of the Church, and other most learned men, have held the same from the beginning. When a book is easily understood, all will understand it alike. If we each took the Bible and read it according to our own judgment, and we all agreed as to its meaning, the conclusion would be that it is very easy to be understood. But supposing I give you the Bible, and you read it, and say : “ This is the meaning” (you being a Methodist), and I give it to another man, a Baptist, and he says : “ No, this is the meaning ;” and I give it to another, a Presbyterian, and he says : “ Why, you are both wrong ; this is the right meaning ;” and a hundred different individuals will tell you that you have not the right meaning, but each of them will claim that he alone is correct. What follows? Why, that the language of the Bible is not clear, and consequently it has not the third mark which the teacher of our faith must have.

Now, we come to the last quality—the teacher must be infallible. We say that the Bible, as understood by Protestants, is not the institution from which we must learn our faith ;

that it is not an institution which falls within the reach of all ; that its language is not clear ; that it is not understood by all ; and, lastly, that it is not infallible. Protestants will tell you : “ Take the Bible, read it, and judge for yourselves ; it is your infallible guide, and from it you are sure to learn what you must believe, to be saved.” I maintain that the Bible, as understood by our Protestant friends, has not the quality of infallibility at all. At the outset, we have to dismiss the idea of private interpretation, in order to find out whether we have the real Word of God at all or not. I hold that if the individual has nothing but his own private judgment to guide him, he will never be able to know beyond all doubt that he has the true Word of God. To rely upon his own private judgment, and nothing else, the individual must dismiss every other authority ; he must commence with the translation of the Bible before him, and follow up the different translations, in all the different languages in which the Bible has been written, to the first manuscripts that were written by the Apostles or by their order. He must, further, without invoking any other authority whatever, when he has found what are supposed to be the genuine manuscripts, assure himself that they are really genuine and not apocryphal or false. I say he must do this under the guidance of his own private judgment alone ; for as soon as he begins to believe on the authority of others, interpretation by private judgment is gone up. Now, I hold that there is no man living who is competent to undertake such a task with the least hope of success. There is, I am sure, no Protestant so fanatical as to maintain the contrary. Therefore, there is no man living who can, guided by his own private judgment alone, assure himself that he has the true Word of God. Not knowing by his own private judgment whether he has the true Word of God or not, he can not take it for his infallible guide. For no sane man can take for his infallible guide a thing which he does not know. Therefore,

the Bible, as understood by our Protestant friends, can not be man's infallible guide, since, by private judgment alone, he can not know whether he has the true Bible or not.

Again, that institution can not be man's infallible guide, which, if used consistently, leads thousands into infidelity. Now, the Bible, as understood by Protestants, when used consistently with their principle of private judgment, leads thousands into infidelity; they read it, strike upon what they suppose to be contradictions, which, left to themselves, they are not able to clear up; left to themselves they can not make it harmonize with geology, chronology, and other sciences; they, therefore, drop the Bible as being the fabrication of fruitful imaginations, and become infidels.

Further, what is full of mistakes can not be an infallible guide. Now, many mistakes have been made in translating and transcribing the Bible, and this, if we examine the complaints of those who undertook the work, or who were charged with it, has been going on from the beginning. Punctuation has been disregarded in many cases; in others, letters, syllables, and even words and sentences, have been found omitted or changed, and this by Catholics, unintentionally, of course, as well as by Protestants. Protestants appear to understand this well, for they have been revising and correcting their translations of the Bible from the first to the last. The Protestant Bible, which I hold in my hand, is a revised and corrected edition. Now, if the Bible be the infallible Word of God, as Protestants hold it is, why so many revisions and corrections?

My convictions are that Protestant preachers do not themselves believe that the Bible, as they have it, is the infallible Word of God. In saying this I do not wish to offend any one; I simply wish to state the case squarely. My opinion, upon reflection, is, that they can not look upon the Bible, interpreted by private judgment, as an infallible guide. I

arrive at this conclusion from the remarks of Protestants themselves. In the winter of 1855-6, if I mistake not, there was a Presbyterian Synod or Assembly in St. Louis. It must have been an extraordinary Synod, as there were a great number of Presbyterian preachers there. Towards the end, one of the preachers, a doctor of divinity, proposed that a new translation of the Bible be gotten up. He said: "We have got too many mistakes in the Bible." Another doctor of divinity also maintained that "a new corrected and revised" edition of the Bible was wanted. A third doctor of divinity said: "I believe we have not got the Word of God at all!" He also said, as I understood him, that the Protestant Bible had seventy thousand mistakes in the Old Testament, and thirty thousand mistakes in the New Testament. A Catholic clergyman afterwards told me that I had misunderstood the preacher, and that he said there were thirty thousand mistakes in the Old Testament, and seventeen thousand in the New. I may have been mistaken; but, be this as it may, the principle is the same. Now the question is, How can our Protestant friends, who are most intelligent people, take the Bible as an infallible guide when it has so many mistakes? How can Protestant preachers of to-day get up and declaim against Catholics for not reading the Bible, and for not taking the Bible as an infallible guide, when, as Protestants themselves say, it has thirty thousand mistakes in the Old Testament, and seventeen thousand mistakes in the New Testament? I can not understand how intelligent men can do this. What are we to conclude from this? Why, that the Bible, as understood by Protestants, is not an infallible guide.

The Bible, therefore, as understood by Protestants, is not the institution established by Jesus Christ, to teach us our faith; it has not always existed; it is far from falling within the reach of all; it is not understood by all: as understood by

Protestants, it is not infallible. What then shall we do, my Protestant friends? Shall we give up all hope of finding the teacher whom we are seeking, and with him give up all hopes of salvation also? No, I say No!—Let us not give up yet. There is such a teacher: God has sent him, and we shall, with God's assistance, find him. Let us commence anew. Take up his distinctive characteristics again and apply them to the Catholic Church. She may, after all, be the teacher whom God has sent to bring us to heaven. Let us, therefore, see:

Is the Catholic Church established by Almighty God? Does she fall within the reach of all, morally speaking? Is her language so clear that all can understand her? And, lastly, is she infallible? In the first place, I hold that the Catholic Church is established. I suppose no one will deny this. Look through history and you will find most tangible proofs that it is so. Go where you will, wherever there are Christians, there you will find Catholics. She was established by Christ: "Upon this rock I will build my Church." Math. xvi, 18. He speaks of His Church frequently; and the Church of which He speaks is no other than the great body of Christians who hold one faith, under one head; that is to say, no other than the Catholic Church. Mark my argument well. I wish to convince all that I am in good faith and in earnest. If the Son of God be not the founder of the Catholic Church, then she must have been founded by some one else—by some priest, bishop or pope. Now, if you examine the histories or dictionaries of all religions you will find the name of the founder of every other denomination. The only objection I have ever met with, as to this, was by a Baptist: he contended that I could not find any one who founded the Baptist denomination. I referred him to Muncer, Stork, Mathewson, Carlostadius Becold, John of Leyden, etc., as the founders of that sect. A more fanatical lot of men never lived. The people of Muhlhausen proclaimed Muncer judge of Israel;

Becold ran naked through the streets shouting: the king of Sion is coming; John Leyden claimed that God had made him a present of the city of Amsterdam. A point which the inhabitants of that place could not see. Muncer and many of his followers were put to death for sedition. Examine these facts, my Baptist friends, and see if they be not so. Read the histories of the Churches, I say, and those too that are not written by Catholics; you will find the name of the founder of every denomination, where he was born, how and where he lived, what he did, and possibly where and how he died. Now, if this be true of all other denominations, and if Jesus Christ is not the founder of the Catholic Church, why is it, I ask, that you will not be able to find out in all these works who is the founder of that Church? I challenge the whole world to prove who is the founder of the Catholic Church if Jesus Christ is not. Give me his name; and if any one on this earth can prove that Jesus Christ is not the founder of the Catholic Church, I shall leave the Catholic Church. For I shall not remain in a Church which is not established by Christ. It is not, however, sufficient for the Church to have been established, and to have been established by Christ; she must have been established to teach.

We have innumerable texts from the Sacred Scriptures to prove that she was founded for this end. St. Paul in his Epistle to the Ephesians, iv, 11, 14, says: "He gave some apostles, and some prophets, and others some evangelists, and others some pastors and doctors, for the work of the ministry, that henceforth we may be no more children, tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning and craftiness by which they lie in wait to deceive." Consequently, the ministers of the Catholic Church are commissioned to teach. Again, Jesus Himself commissioned the Apostles (Matthew, xxviii, 18th, 19th and 20th verses): "All power is given to Me in heaven and in

earth. Going, therefore, teach all nations, teaching them to observe all things whatsoever I have commanded you." We find no language of this kind in relation to the Bible. And again, He commands us to hear the pastors of His Church (Math. x, 14-15): "Whosoever shall not receive you, nor receive your words, going forth out of that house or city, you shall shake off the dust from your feet. Amen, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Again he says (Luke x, 16): "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me." And in another place He says, "He that will not hear the Church, let him be to thee as a heathen and a publican." Math. xviii, 17.

The Church, therefore, is established by Christ. She is established to teach all nations; this she has done from the beginning, and will continue to do so to the end of the world; for Christ has said: "I will be with you all days, even to the consummation of the world." Let us now see as to whether the Church falls within the reach of all, morally speaking. I hold she does. For if the Catholic Church does not fall within the reach of all, morally speaking, then there is no institution on earth which does. It was foretold of her by the prophets and by the Savior that she would fill the whole earth. What does the prophet Daniel say? "In the days of those kingdoms, the God of heaven will set up a kingdom that shall never be delivered up to another people; and it shall break in pieces and consume all these kingdoms, and itself shall stand forever." Protestants, as well as Catholics, say that this kingdom is the Church of Christ. Christ compares the Church to a mustard seed, which, he says, in the beginning is the smallest of all seeds; but when it is grown up it is a large tree, so that the birds of the air come and dwell in the branches thereof. Luke, xiii, 19. He says, also, to his

apostles: "You shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost ends of the earth." Acts, i, 8.

These prophecies, and the promises of the Savior, have all been fulfilled in the Church, so far, even from the beginning. See what St. Paul says in Colossians, i, 3-6: "We give thanks to God and the Father of Jesus Christ for you; hearing your faith in Christ Jesus, which has come unto us, as also it is in the whole world, and bringeth forth fruit and groweth, even as it does in you." Hear Tertullian: "We are but of yesterday," he says, "and already we have filled your cities, towns, islands and camps; the palaces, senate and forum; we have left to yourselves only your temples." And she will have this universality to the end. This kingdom "shall never be delivered up to another people." Our Lord says: "I will be with you all days, even to the consummation of the world." Math. xxviii, 20.

"Upon this rock I will build my Church, and the gates of hell shall never prevail against her." Go where you will—wherever you find Christians, there also you will find Catholics. Listen to the sublime tribute which the celebrated Protestant historian, Macaulay, pays to the past, present and future, of the Church of Rome:

"The history of the Catholic Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when cameleopards and tigers bounded in the Flavian amphitheater. The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon, in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable.

The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared with the Papacy ; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries, as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Atilla. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated her for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of Missouri and Cape Horn—countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her community are certainly not fewer than one hundred and fifty millions ; and it will be difficult to show that all the other Christian sects united, amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments, and of all the ecclesiastical establishments that now exist in the world ; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished in Antioch—when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge, to sketch the ruins of St. Paul's. It is not strange that in the year 1799, even sagacious observers should have thought that at length the hour of the Church of Rome had come. An Infidel power ascendant—the Pope dying in captivity—the

most illustrious prelates of France living in a foreign country on Protestant alms—the noblest edifices which the munificence of former ages had consecrated to the worship of God, turned into temples of victory, or into banqueting houses for political societies, or into theophilanthropic chapels—such signs might well be supposed to indicate the approaching end of that long domination. But the end was not yet. Again doomed to death, the milk-white hind was fated not to die. Even before the funeral rites had been performed over the ashes of Pius the Sixth, a great reaction had commenced which, after the lapse of more than forty years, appears to be still in progress. Anarchy had its day. A new order of things rose out of confusion—new dynasties, new laws, new titles; and amidst them emerged the ancient religion. The Arabs had a fable that the great pyramid was built by the antediluvian kings, and alone, of all the works of men, bore the weight of the flood. Such was the fate of the Papacy. It had been buried under the great inundation, but its deep foundation had remained unshaken; and, when the waters abated, it appeared alone amidst the ruins of a world which had passed away. The Republic of Holland was gone, and the Empire of Germany, and the Great Council of Venice, and the old Helvetian League, and the House of Bourbon, and the parliaments and aristocracy of France. Europe was full of young creations—a French Empire, a Kingdom of Italy, a Confederation of the Rhine. Nor had the late events affected only the territorial limits and political institutions. The distribution of property, the composition and spirit of society had, through a great part of Catholic Europe undergone a complete change. But the unchangeable Church was still there.”

We see from this what a Protestant historian thinks of the perpetuity and universality of the Catholic Church. As I have said: Go where you will; travel from the North Pole to the South Pole, from the far East to the far West; penetrate

into the most remote regions of Africa ; ascend to the summit of the Rocky Mountains ; whithersoever you turn yourself, you will find traces of the Roman Catholic Church. Consequently this Church falls within the reach of all nations.

The next question is : Does she speak a language which is understood by all ? I maintain that she does. To prove it, we have only to see whether the different nations and tribes of the earth all understand her in the same way. Let us therefore bring together members of the Catholic Church from the different parts of the earth. Men, women, and children, learned and unlearned, the king and the beggar, rich and poor. Bring the most degraded of our race ; people who have never seen each other before ; who know nothing of each other, hold no other communication with each other than that they belong to the same Church. Question them all, ask them about their faith, as to what they believe ; and what do you find ? They all agree : there is no misunderstanding whatever. They all give the same account of their faith. What does this prove ? If it proves anything, it proves beyond all doubt that the Roman Catholic Church, and she alone, speaks a language which all nations, all people and tribes understand in the same way ; understand as naturally as the child understands the language of its mother. Take the German, the Spaniard, the Frenchman, the Englishman, the Italian, the Portuguese, the Swede, the Norwegian—bring, if you wish, the poor degraded African negro ; bring also the brave American Indian—bring all these from the different parts of the earth. And what do you find ? They all agree : and the language is understood—so plain that it is understood by all.

The next question is, Is the Church infallible ? We maintain, as a matter of course, that it is. Protestants hold, as well as we do, that the teacher whom God has given us, and from whom we must learn our faith, must be infallible. If the Bible be not that teacher, as we have already proven that

it is not, then, as a matter of course, the Church must be and is that teacher, and must consequently be infallible. It is maintained by a large number of Christians and Jews that the Synagogue was infallible; whether it was or not, I know not. But this I know, that the decisions we have from the Synagogue in matters of faith, are correct. When the wise men came from the East in search of the new born King of the Jews, they themselves did not search the Scriptures, but the Synagogue, the Church consulted the Scriptures and explained them to the wise men, and said: "Go into Bethlehem, for so it is written; and thou Bethlehem the land of Juda, art not least amongst the princes of Juda; for out of thee shall go forth the captain that shall rule my people Israel." (Math. ii, 6.) And their decision was correct.

Again, when Christ was condemned by the Synagogue, the High Priest spoke, saying that one must die for the whole nation, and he decided that Christ should die. "You know nothing. Neither do you consider that it is expedient for you that one man should die for the people." The Bible says: "And this he spoke not of himself, but because he was the High Priest of that year, he prophecied that Jesus should die for the nation." (John xi, 49, 51.) These are only some proofs in favor of the opinion that the Synagogue was considered infallible. The Synagogue was but a figure of the Church of Christ. "All these things happened to them in figure." I. Cor. x, 11. As to the Catholic Church, our Divine Lord tells us: "Upon this rock I will build my Church, and the gates of hell shall not prevail against her." If she were fallible, there is not one article of faith upon which she could not err, and possibly she might err in all; and if she could thus err in all, the gates of hell might prevail against her. But Christ says that the gates of hell shall never prevail against her: consequently she must be infallible.

Again He says: "Go, teach all nations—and behold I am

with you all days, even to the consummation of the world.” Can the Church go astray when she has Christ with her always? Again, Christ says: “I will ask the Father and He shall send you another Paraclete, and He shall abide with you forever; the spirit of truth, the Holy Ghost, whom the Father will send in my name; He will teach you all things.” John, xvi, 13. Can the Church, when she is guided by the Holy Ghost, the spirit of truth, who will teach her all things; and when that Holy Ghost will abide with her always and forever—can this Church, I say, err? I reply emphatically—no! Now, beloved brethren, if, notwithstanding these solemn pledges of our Divine Lord, the Catholic Church is fallible; if she can go astray, then we have nothing in this world upon which we can rely. Would the Son of God, who died for us, leave us in such a plight? Never! Never!

Having seen that the Protestant rule of faith has not been established by God; that it has not by any means fallen, and never will fall, within the reach of all; that its language is not clear; and that it is fallible, as Protestants must now acknowledge themselves, we set the Protestant rule of faith aside, and turn to the Church of Rome, in which alone we find the fulfillment of all the conditions agreed upon as a test. Not feeling as well as I would wish this evening, I am not sure that I have made myself clear on all points, but I think I have; and if I have argued well, then the Church of Rome, notwithstanding all that has been said and written against her is alone the true Church of Christ. She was established by God to teach us all that we must believe for our salvation. This is the conclusion. Now, my dear Protestants friends, I hope that I have not offended you, while I have felt compelled to speak the truth. I have invited you here; it would therefore be very ungentlemanly on my part if I took advantage of your presence to offend your religious convictions. Far from me be such a thought. I have so far addressed myself to you and to my

own people. But now allow me, if you please, to address you, my Protestant friends, in a special manner. You have probably heard of the Catholic Church this evening, things, which you have never heard before; and if there be anything not understood by any of you, I will take great pleasure in giving an explanation to you, whether individually or collectively. A new light has probably flashed on the intellect of most of you this evening: You understand what you did not know before. Now I ask, what use will you make of the additional knowledge you have gained? Will you follow up this question, or will you allow this light to become extinguished? If you do the former in good faith, depend upon it, you will find your way to the Catholic Church. You are told many strange things about the Catholic Church. You are told, and you read it in books, in papers and in pamphlets, as I do, that Catholics are disloyal. What an untruth. Do not the battles which have been fought in this country bear evidence to the contrary? Do they not prove the loyalty of Catholics.

The United States, in 1846-7, was engaged in war with a Catholic nation—Mexico, a purely Catholic nation. Did not the Catholic soldier fight hand in hand with the Protestant against his co-religionists? Was he less brave or less loyal than his Protestant fellow citizen? And if we go back to the still smoking battle fields of our late war, will we not find that the Catholic who, in matters of faith, has sworn obedience to a foreign Pontiff, stood side by side with the Protestants? Tell me, brave Protestant hero, did the Catholic soldier leave you alone on the field to defend the flag of your nation? You point to the earth, and answer me, that the cross at the head of your Catholic soldiers' graves tells of the price they paid for their country. Did not the Catholic spill his blood with like profusion? Has not the earth received his blood with that of the Protestant? And you are told that Catholics are very superstitious people. Now, I do not wish to flatter you

Americans, I believe you are the most intelligent nation on the face of the earth as to everything excepting religion. You are told that we are idolatrous and superstitious. Why do you not investigate? Why do you not take our books and read them, and convince yourselves, as you must, if you examine, that this is the greatest slander which has ever been uttered against a Christian people. You are told by some of your preachers—not all, I know, but by some—that Catholics hate Protestants. All this is wrong. We hate no man; and if any Catholic came to me to confession and told me that he hated a Protestant, I would say, “Go back, and learn to forgive and love your fellow man, and then come to confession.” We hate you? Call me, if you please, whenever you are in need of my services in religious matters; call me, or any of my priests, be it by day or by night, whether in hail or rain, whether it be in storm or sunshine, and see if we do not go. And if any of you should call upon us at the hour of death, whatever may be your disease, however loathsome and contagious, you will find that the Catholic priest will not flinch from his duty; he will not leave you if you want his aid, nor forsake you until he has performed his whole duty, even if he knew that he must die from the pest which afflicts you an hour after he leaves your room. Try us and see whether we hate you. And still they tell you that we hate you! We will never, probably in this world, meet again as we are here this evening. Gradually we shall be swept away by the irresistible current of time. One after another we shall be carried to the grave, and in a very short time we shall be forgotten.

The day must, however, come again, the day of judgment, when you and I will appear to give an account of our lives and of this evening. Then, also, we shall see what use you have made of the additional knowledge and light which you have received this evening. If you wish to follow up my instructions, I shall furnish you with books, and as I have already

said, read them with the assistance of God's light which you must humbly implore, and you will find your way to the true Church, the Catholic Church. Oh, how often I sigh for the advent of that day of which our Lord says, there will be but one shepherd and one sheep-fold. I often think how happy we would be if we all worshipped God in the same way. Why can we not all bend our knees before the same altar? Get rid of our misunderstandings and your prejudices, my Protestant friends, and you will become convinced of the truth of the conclusions to which we have come this evening, viz. ; the Catholic Church is established by God to teach all nations ; she must be obeyed. Let us pray that the time of which our Lord speaks, may speedily dawn ; " I have other sheep that are not of this fold ; I will bring them in, and there shall be but one shepherd and one sheep-fold." Let us pray that at the day of judgment you and I may be found worthy to receive from the hand of Jesus Christ, the crown of glory.

REVIEW OF BISHOP BALTES' LECTURE

— ON —

"THE TEACHER OF OUR FAITH."

BY REV. P. G. ROBERT.

One can not fail to commend the spirit of Bishop Baltes' lecture. It is a very fair argument for the Roman side. It contains premises with which every Catholic will agree—and is full of *non sequiturs*, as usual when Romanists draw conclusions.

In recognition of the Bishop's courteous regard for the feelings of his opponents, permit me to add that I use the term "Romanists" in no invidious sense. It is simply descriptive of that body of doctrine, first systematized and taught as an entirety by the Council of Trent (A. D. 1545), and formulated by Pius IV.

The creed of the "Holy Roman Church" differs from the creed of the "Holy Catholic Church." Bishop Baltes' creed begins with the Nicene symbol. To this Pius IV. added twelve new articles in 1564, and Pius IX. two more in 1854 and 1870. If one should write out this new creed, one might cut it in two with a knife and sever its "Romanism" from its "Catholicity."

Every true Catholic must observe this process, by the way, or be subjected, *ipso facto*, to the sentence of the General Council of Chalcedon (A. D. 451). The Council orders, of

any presuming to add to, or vary upon the Nicene creed, “if they be bishops or clergymen, they shall be deposed. Bishops from the Episcopate, and clergymen from the clergy; and if they be monks or laymen, they shall be anathematized”—which certainly takes off Bp. Baltes’ robes.

For one, I therefore reject this new creed in obedience to Chalcedon, and use the term “Romanist” to designate a system of faith peculiar to the Church of Rome—a system of faith which even she has not taught as *de fide* (and, therefore, necessary to salvation) until within the past three hundred years. It must take its place with the new doctrines which were thrown to the surface by the agitations of the great reformation of the sixteenth century.

In view of this fact, one can see that only ignorance can speak of the Church of Rome as the “Grand Old Church,” if by this expression reference is made to Rome’s peculiarities. That the Church of Rome is as old as apostolic times, is true. But so are the “Grand Old Churches” of England, France and Spain, Antioch, Alexandria and Jerusalem, Laodicea and Ephesus. But the body of faith which she requires of her subjects, in addition to that which is Catholic, is as new as that of any other reformation sect.

(a) Bishop Baltes urges the necessity of faith and the need of one to teach what is to be believed. In asking “who is this teacher?” he replies for the Protestant “the Bible”—for the Roman Catholic “the Church.” And here he leaves the matter, as if no other answer could be given, or ever had been. But he has only furnished Protestant and Romish replies. The Catholic’s answer is: Without doubt the Church is the teacher—but the teacher of Scripture. Her power is a delegated power, and can not transcend the original grant, and that is, to be the “pillar and ground of the truth,” (I Tim. iii, 15)—that truth “which was once delivered,” (Jude, 3), and therefore never to be altered, either by addition or diminution.

This truth was substantially contained in the creed before the New Testament was written, and now, completely, in Scripture. Therefore, "whatsoever is not read therein, nor may be proved thereby, is not by any to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." (Art. vi.) The answer of the true Catholic therefore is: the teacher is not the Church alone, nor the Bible alone, but both together; what God hath joined together, let not man put asunder.

But what is "the Church" in this definition? Not merely the body of Christ of to-day—and the voice of that Church the voice of the present. The Church is the body of Christ, and has at the present moment the identical being that she has possessed for eighteen centuries. Hence, the teaching which is authoritative must be that identical continuous teaching which she has given to the world from the outset. It must run back through all the centuries; since being a witness, and speaking the truth, and testifying to the same facts neither less nor more, the Church can not truly teach in the nineteenth century anything more as necessary to salvation than in the first, nor anything less. This, her teaching, she has crystalized in the creed "once for all." Hence, the true Catholic Church, of this and all lands, neither leaves the Bible solely to private judgment nor dares add anything to its requirements, her functions being to transmit unimpaired what she has received; not infallibly to originate an iota. If Bishop Baltes can conscientiously affirm that the teaching of the Church of Rome to-day is identically the Christianity that has been unintermittingly taught, then he is a bolder man in the field of history than his sermon would indicate.

(b) It is acknowledged that this teacher "must come from God."

(c) What is meant by saying that this teacher "must be in reach of all," I leave others to determine. If the words

are to be taken literally, then there is no such authorized teacher on earth. For it is too sadly true that the majority of the human race is entirely out of the teacher's reach, and she beyond theirs—a miserable condition, due to the schismatized state of Christendom, for which we are directly or indirectly indebted to the Papalism—the Llamaism—of the Church of Rome, a growth of latter ages that no more pertains to the real existence of that Church than a tumor does to the vitality of a man.

If he means there must be a priesthood within reach of laymen to counsel and guide them, and always preach “Jesus Christ and Him crucified,” then he states a truism.

(d) But that this teacher “must speak a language understood by all,” is a strange requirement to come from a Roman Bishop. Why, not one-hundredth part of any Roman congregation, outside of Hungary, understands one word of the daily service of the Church of Rome. That service is a daily contradiction of St. Paul: “In the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue;” and, lest this should be interpreted to refer to preaching alone: “else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned (or private person—perhaps a layman) say Amen, at thy giving of thanks,” or eucharist (*eucharistia*)—I. Corinthians xiv. 19, 16—which Bishop Baltes and his priests say daily in Latin.

I do not suppose that the meaning is that the priests of different nationalities must have a common language in which they may hold converse, for their knowledge of Latin did not enable the Bishops of the Vatican Council to overcome the difficulties arising from the varying vowel sounds of to-day, and to understand each other there.

But if it means that a definite doctrine must be taught,

that is true—a doctrine as definitely identical with the first century as with the tenth or the nineteenth.

From this point, and under this head, the Bishop makes a desperate leap to the subject of infallibility. The connecting line of thought is invisible. But the doctrine is so ready a solvent in the mind of a Roman priest of all difficulties, that perhaps that may have had somewhat to do with it. Once into the argument, we are told that because God infallibly provides for birds, and fish, and fruits of the earth, “He will not leave rational man without an infallible teacher.” I agree with the proposition, but I am honestly bewildered by the logic. Man is neither a fish nor a fowl, nor a grain of wheat, nor an ear of corn, nor an orange. Is the Bishop an evolutionist, or a materialist, or both? Man is a reason. To that reason God speaks. In His word He has recorded what He has spoken, and has thus given in this infallible guide a “Thus saith the Lord.”

But how great the dilemma into which Bishop Baltes' Church throws us. If the Church was infallible before A. D. 1870, she was recreant to duty in not defining its seat. If she was not, then the decree of 1870 did not make her so.

After all, the question is not what God would or ought to do, in Bishop Baltes' opinion (saving his reverence), but what He has done; and neither the Bishop of Alton nor the Bishop of “Tricomia,” etc., has given any proof of the Church's infallibility, except to assume that because it was given to individual and specified men, therefore it was also given to the priesthood that succeeded to their ordinary powers. To state the argument is to refute it.

(e) Without doubt the Church existed before the New Testament Scriptures were written. The fact is a most important one, overlooked by hundreds professing Christianity. I will not stop to argue the question of the accuracy of the precise dates that the Bishop gives, at which the different

gospels and epistles were written—though, of course, he knows that that is a moot point. It is true that the apostles had certainly preached the gospel, and organized the Church, and taught the creed, and arranged the liturgy, before a word of the New Testament was written. But the Bishop, in his eagerness to establish the authority and infallibility of the Church over that of the Bible, overlooks some equally important facts.

1. The primitive Church possessed the Old Testament Scriptures, and used them very freely. Our Blessed Lord connects His every act and His discourses with the formula (or its equivalent), “That the Scriptures might be fulfilled.” Therefore, the first object the apostles had was to establish the fact that Jesus Christ was the Messiah, and the “end (object) of the law.” So the primitive Church did have the Old Testament Scriptures, with which they bridged the transition between the era of law and gospel. Indeed, it is amazing to the student of Scripture to note how completely our Blessed Lord hems in his words and deeds with constant and repeated reference to the Holy Book which “testified of Him.”

2. According to Bishop Baltes’ own positive statement, every gospel and epistle was written, and in possession of some part of the Church before the death of St. John. To argue, then, that the primitive Church had no Bible, because the canon was not compiled until a later date, is not only to ignore his own statement, but is to use the same argument with infidels and rationalists. Certainly the books existed before they were gathered into a volume.

3. Eusebius tells us that St. John gathered the four gospels together, and attested them.

4. The action of the Council of Carthage was simply the result of an examination of the evidence by which the authenticity of certain books was proved. The fact that the book of no writer, unless he was an original apostle, or wrote at the

dictation of one, was admitted to the canon, shows not only their veneration for the book, but their refusal to accord to any but these special individual men the possession of infallibility—for

5. St. Clement's epistle to the Corinthians was ruled out of the canon. He was St. Paul's own disciple, and, being Bishop of Rome, ought to have been considered infallible according to the Bishop of Alton and "Tricomia," etc. His decisions should have been "irreformable," as Pius IX. declares his to be. Nay, St. Clement ought to have been ranked as the superior of St. John, the beloved disciple, who (unfortunately for his apostolate), survived Linus, Cletus and Clement, three "infallible" diocesan Bishops of Rome. Yet the Church declined to put St. Clement's epistles in the canon of Scripture because he was neither an original apostle nor the amanuensis of one.

6. The New Testament is quoted completely by the Fathers (seven verses excepted), so that if every Bible were burned to-day, we could recover its contents from their writings, a fact that shows not only their intimate acquaintance with it, and how freely they used it, but also how completely they deferred to it as to a definite authority.

7. Nearly all of these Scriptures were translated into Syriac in A. D. 170, two hundred and twenty-seven years before the Council of Carthage.

8. The Bishop makes it the chief distinction between the Constitution of the United States and the Word of God, that the latter can not be changed. Perhaps not, yet his Bible translates *metanoia*, "penance," when any sciolist knows that it really means "change of mind," without the most distant reference to penance in the Roman sense, or anything approaching it.

9. I say these are facts—pardon me for stating them so diffusely, but I am trying to condense—which Bishop Baltes

completely overlooks, and although professing great “respect” for the Blessed Book, yet his whole argument is in disparagement of it, and of its supreme authority. Nay, if his argument be valid, he has shown its inutility by its virtual non-existence until A. D. 397. The voice of the living Church alone prevailed to speak infallibly then; the voice of the living Church equally avails to-day, as then. That is the point of his argument.

But I have shown that the Bishop is in error in assuming (and that, too, against his own dates) that the Church had no infallible Scriptures to be the Christian’s guide, until the Council of Carthage. For if she had not, the Council of Laodicea before, and of Seville after that of Carthage, would have had no material on which to work. I am sorry to be forced to reply to a Bishop of the Church of God, as I once had to answer an Infidel; that the question of the determination of the canon is one entirely different from the acknowledged existence, authority and authenticity of the several books that enter into its composition. Indeed, the doubt that existed in the mind of the Bishops as to the admission or rejection of certain epistles was resolved, not by undertaking infallible action, but by weighing the evidence for or against their being written by Apostles or inspired men. In other words, the question to be answered was, are the “Peter,” “James;,” “John” or “Paul,” that wrote these books, the Apostles of those names, or not? Even to this day Rome ranks them as *deutero canonici*, and does not accord them a rank as high as the remaining books.

10. The Bishop quotes Scripture to decry Scripture. I do not mean that to be the avowed intention of the preacher, but of what he is logically guilty. He denies, for example, that our Lord intends to command us to “search the Scriptures,” in St. John, v, 39; but only the Scribes and Pharisees. Of course Bishop Baltes is aware of the differences of opinion as

to whether the indicative or imperative is used in the original. He is estopped indeed from availing himself of this doubt, because his "infallible" Latin translation settles it for him. But knowing, as he must, the general knowledge of their Scriptures by the Jews, since they were commanded, "Ye shall teach them (God's words), your children, speaking of them when thou sittest in thine house, and when thou walkest by the way; when thou liest down, and when thou risest up," (Deut., xi, 19), it is a harsh presumption to conclude that they were spoken to "the Scribes and Pharisees alone." But St. John, v, 10, 16, show that this discourse was delivered to "the Jews"—a promiscuous assemblage, perhaps, about the temple, which no doubt included some of the Scribes and Pharisees, but was by no means composed exclusively of them. But this occurred to me while reading the sermon—by what rule of interpretation does Bishop Baltes stretch inspirational prerogatives through eighteen centuries, from particular promises made to individual men, and, to close reasoners, evidently intended to be confined to them—and yet confine this precept to Scribes and Pharisees, when its underlying principle and the legal commands clearly make it applicable to all? Why this intense desire to get rid of the paramount authority of Scripture, unless that Scripture condemns without appeal every one of the articles of that "Romish" faith which Bishop Baltes so eloquently preaches? Or is the Bishop evolutionizing towards Quakerism, and denying the immediate authority of any scripture, sacrament or rite beyond the generation to which it was spoken?

He cites, further, 2 Peter, i, 20, as proof that we are not permitted "to interpret Scripture by our own private judgment" alone. I agree with the proposition to be proved, but can not see the pertinency of the text. St. Peter is speaking of "prophecy"—of unfulfilled prophecy. Of course no one can tell what any prophecy means until it is fulfilled. But

the apostle's canon will not bear the use to which the Bishop puts it.

Only one more note under this head. Bishop Baltes says that we cannot use the Bible as a definite authority, because before doing so we must know several languages—"we would have to follow each translation to see if it were correct, from the *Latin*, Greek, Hebrew, and so on, because a great part of the Bible was written in *Latin* and Greek." Can it be possible that this gentleman teaches his people that any part of the Bible was originally written in *Latin*? The argument cuts deeper than the preacher thinks; for by the same reasoning all his people ought to remain away from divine service, since the whole, and not merely a "great part," of the mass is said in that language.

(f) Of course I do not hold myself responsible for what took place in the Presbyterian General Assembly that met in St. Louis in 1867, nor have I anything to do with the discussion that arose there touching the necessity of a "corrected" Bible. That body was composed of gentlemen, many of whom are eminent in godliness and learning, and able to defend themselves. I may, perhaps, be allowed to state that a very eminent Presbyterian minister declares to me that the Bishop's statement is quite erroneous. But it ought to have occurred to the Bishop that he was treading on very dangerous ground. For it is well known that Sixtus V., carrying out the decree of Trent, caused an edition of the vulgate to be issued, which he "infallibly" pronounced to be perfect and accurate, and "corrected with his own hand;" while Clement VIII., in the following century, "infallibly" declared the edition of Sixtus V. to be so inaccurate, containing several thousand errors, that he ordered a new edition to be printed. Indeed, Bishop Baltes' Church is the only one in Christendom to-day which uses a "corrected" Bible. No shame to it for that; it would be still more to its honor if the present Pope would use the

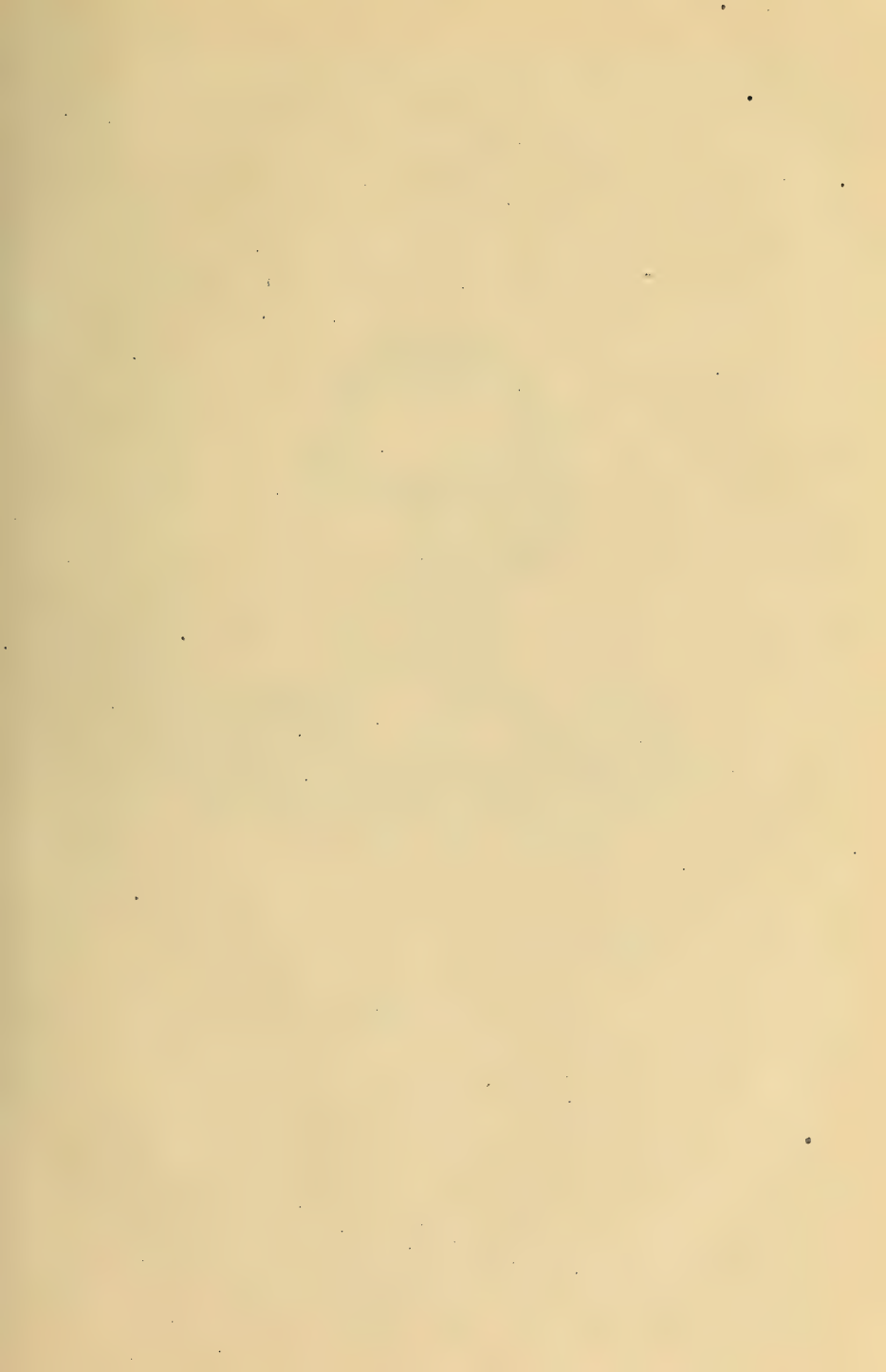
opportunity which his absolute authority gives him to still further correct his Bible, both English and Latin, for they need it very badly.

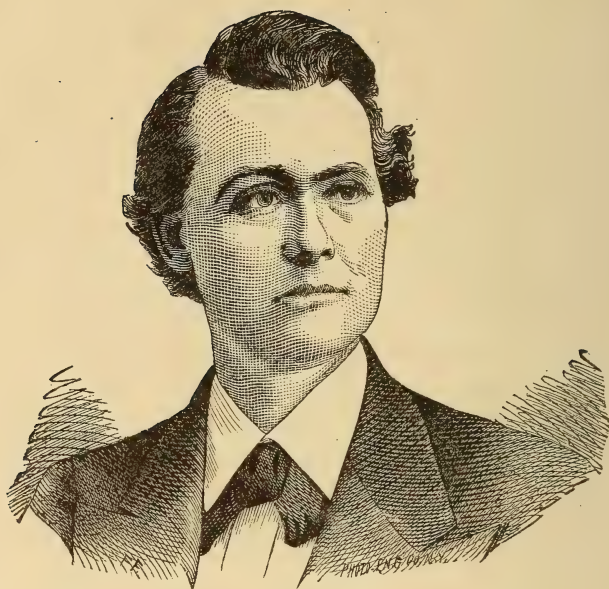
There is no doubt that the discovery of early manuscripts, and even of one of the fifty copies that Constantine ordered Eusebius to have written, enables us all to correct the unimportant errors that have crept into the text through the carelessness or mistakes of copyists. Nevertheless, as a proof of God's oversight of His book, and of how more highly he esteems it than Bishop Baltes seems to do, it is a fact that not one of the seventeen thousand or twenty-seven thousand variations has at all impinged against a single article of the faith, or altered one solitary doctrine of the Christian religion. One can not but bow before the Power that so noiselessly treads His way among the sons of men, and takes care that not one jot or tittle of His word has ever passed away.

(g) While thus respectfully dissenting from the Bishop's position with regard to the authority and infallibility of Sacred Scripture, I do subscribe, with all my heart to every word he says of the "Catholic Church." The mind is full of reverence and awe, that contemplates the signs she gives of supernatural life—and the majesty with which she strides from century to century with a life indestructible by "false doctrine, heresy, schism," infidelity or indifference. I pity the puny minds that strive to make themselves notorious by rushing in her path, brandishing bodkins, and essaying to stay the progress or destroy the life of the divine Giant. But I speak of the "Catholic," not the "Roman" Church. Let the reader take the Bishop's sermon, and in the latter part of it substitute "Roman" for "Catholic," and if I mistake not, he will be *l'homme qui rie*. Only think of Bishop Baltes claiming the attestation of the Catholic Church for a creed and a faith that is simply Roman, and only three hundred and fourteen years old.

Bishop Baltes, like his brother of "Tricomia," presumes upon the ignorance of all whom they call heretics—of whose eternal damnation neither Bishop nor any of their priests have any doubt. But their books, very properly, lay down the dictum that "invincible ignorance" is pardonable. That gives me hope. Perhaps it is ignorance of that class (at least I trust that so it will be charitably presumed) which induces me to ask whether the "loyalty of Catholics," which Bishop Baltes claims to be beyond question, has ever been put to the only test that can try it. Suppose the United States should begin to wage war with Mexico (which may the fates forefend), and the Pope should send orders here that no Roman Catholic should enlist in the army of the United States ; or, if already enlisted, should refuse to march against the Mexican Romanists—whose orders must first be obeyed? It can not be forgotten that an armada sailed against our mother-land—it was the Pope's gathering against heretics. Therefore, that particular case does not serve as a precedent. Neither can it be forgotten that only a few years ago Mgnr. Capel declared a divorce in the case of a well-born pair in England, one of whom had become a pervert, on the ground that having been married by a Protestant minister, a priest of the Church of England, it was no sacrament, not having been done according to the Church's "intention," and therefore was no marriage. It was so null and void that this honorable gentleman left his wife, and was "married" to a woman of his new faith. But that does not present a perfect parallel.

Understand, I am not charging that many of the lay-Romanists are not as patriotic as any, nor denying that they would fight well, for I can certify to the fact that they do. But if the test were made in that way, could any Roman Catholic religiously refuse to obey the infallible order of the man who claims the right to wield the two swords over "the city and the world?"





Yours Respectfully
E. W. Hughes.

REVIEW OF BISHOP BALTES' LECTURE

— ON —

"THE TEACHER OF OUR FAITH."

BY REV. G. W. HUGHEY, A. M.

Text: Matt. xxviii, 19-20.

I propose following the Bishop through his lecture, taking up each point, in order, as far as consistent with the order of my own argument. I remark, however, that the Bishop's statement of the question is so defective that I shall be compelled to make a re-statement of the question at issue. I am surprised that the learned Bishop should so completely misapprehend the question at issue, as he manifestly does from his statement of the Protestant position. The question is not "which is our teacher in matters of religion, the Bible as understood by Protestants, or the Church as understood by Catholics?" but it is; In what sense is the Church the appointed teacher of mankind in matters of religion, and where are we to find the deposit of truth which she is to teach?

1. Both Protestants and Catholics agree that the Church of the Lord Jesus is the divinely appointed teacher of the human race in matters of religion.

2. Both agree that the Church, as a teacher, is limited to the words of Jesus. She must teach what He has commanded—nothing less, and nothing more.

3. Both agree that while the Church faithfully performs her

duty as the divinely appointed teacher of the human race in matters pertaining to religion, she has the promise of the presence and assistance of the Master, which guarantees her success and ultimate triumph.

4. But they differ as to where this deposit of truth, which she is to teach, is to be found, and the nature of the guarantee found in the promise, "Lo, I am with you." Protestants hold that the deposit of truth committed to the Church, which she is commanded to teach to all nations, is to be found in the written word of God, contained in the Holy Scriptures; and that she, as a divinely commissioned teacher, is limited to this written word alone; and that she dare not teach anything as necessary to faith or practice which she does not find contained in this deposit. We also hold that the promise of Christ, "Lo, I am with you," is no pledge of security from the liability of falling into error to the unfaithful teacher, but only a promise of Divine guidance and help to the faithful and earnest teacher of truth.

Catholics, on the other hand, hold and teach that the whole deposit of truth committed to the Church to teach to mankind is not contained in the Holy Scriptures; but that a part, and, indeed, from their teachings, we would be led to think by far the larger part, is contained in an unwritten tradition, by which alone the written word can be properly understood and interpreted. Much of this unwritten deposit has since been written, and is to be found in the writings of the fathers of the first six centuries, embracing many large volumes in Greek and Latin—in the decrees and canons of the Councils, embracing many more large volumes in Greek and Latin, and in the decretals, bulls, encyclicals, allocutions and pastoral letters of the Popes, to be found in many more large volumes in Latin. To all this we must add an indefinite amount not yet written, which is reserved until it becomes necessary to define some new dogma, then it will be brought forth and written

down! They also hold that the promise, "Lo, I am with you," is an absolute security against the possibility of falling into error in regard to doctrine, though no security against the liability of falling into sin! The Church, in both her head and members, may become the most abominable apostate from God in purity and holiness, sunken into the profoundest depths of moral pollution, but still she must remain forever infallible as a teacher of truth, because this promise secures her against the possibility of falling into error! Now, we have the question properly stated, and the issue squarely before us.

5. The Bishop assumes that the "Bible, interpreted by private judgment, is the Protestant rule of faith." I am surprised that a man possessed of so logical and cultivated a mind should fall into so grave a mistake. The rule of faith is one thing, the interpretation of that rule quite a different thing. The Protestant rule of faith is the Bible—not the Bible as interpreted by private judgment, nor any other sort of judgment. "Our rule of faith is the word of God, as contained in the Holy Scriptures, not as understood by every man of sound judgment, but as holy men of God wrote them, under the inspiration of the Holy Ghost. This is the perfect standard to which all true Protestants appeal. It is not affected by the understanding of it or misunderstanding of it by any man or body of men in the world. It is immutable and infallible truth itself. * * * No private interpretation of Scripture by individuals is recognized as the rule of Protestant faith. If it were true that our rule was the Bible as understood by every particular reader, it would infer the absurdity of a rule and no rule at the same time. But while Protestants take the word of God as their rule in the sense which God intends, and in that sense only, they maintain that every man has a right to read it for himself, and to form his own judgment on its meaning. This is a right which he has, however, merely in relation to his fellow men. In relation to

God, he has no right to form any judgment of his own. He ought to receive implicitly and gratefully what God has revealed for the guidance of his faith and practice, without presuming to add a thought of his own to the divine communication, or to give a shade of meaning to it different from what the words of it will necessarily bear. To men he is not bound to answer further than the rights of other men may entitle them to put him away from their communion, if he shall persist in maintaining principles inconsistent with Christian fellowship. More than this no Church has a right to do with regard to any individual, be his errors what they may." This is our position.

The Bible fills every requirement that can be demanded of an infallible rule of faith. But the Church of Rome does not fill the requirements of an infallible teacher laid down by Bishop Baltes. He gives us four essential characteristics of a divine teacher of the human race.

1. This teacher must come from God.
2. He must be in the reach of all.
3. His language must be understood by all ; and
4. He must be infallible.

Judged by these requirements, the Church of Rome is found wanting in every particular. Let us inquire for a moment what Bishop Baltes and Romish writers in general mean by the "Church" as an infallible teacher. They do not mean the body of the faithful united with their pastors for the Church in this scriptural sense is not infallible, nor is she a teacher in the Romish idea at all, but she is the taught. By the "Church," as an infallible teacher, they mean the Bishops in General Council assembled, presided over by the Pope or his legates, or the Pope himself, now declared infallible. This is what Bishop Baltes and all Romish writers mean by the "Church" whenever they speak of her as an infallible teacher. Indeed they can mean nothing but this. Now, I say, the Church of

Rome in this sense—and it is this sense and no other that the Bishop is speaking of the Church as an infallible teacher—lacks every requirement of a divine teacher, laid down by the Bishop.

1. Jesus Christ never founded such a Church as this on earth. His Church is made up of pastors and people together, united under one head, the Lord Jesus.

2. The Church, in this Roman Catholic sense, and the only sense in which she is an infallible teacher, is not accessible to all, is not within the reach of all. This is a fact so notorious that it needs only to be stated to be seen in all its force. The teachings of the Church in this sense can only reach mankind through a fallible interpreter, the uninspired bishops and priests.

3. The language of the infallible Church, whether spoken by Pope or Council, is unintelligible, and can not be understood by the common people without a fallible and uninspired interpreter, for the language of the infallible Church is always Latin—a tongue not now spoken by any nation on the face of the earth.

4. The Church in this sense is not infallible, for Popes have contradicted Popes, and Councils have contradicted Councils, and Popes have been condemned and anathematized for heresy. Thus we see the Church of Rome fails in every particular laid down by the learned Bishop. But we will consider these points more at large as we proceed.

5. But Bishop Baltes tells us the New Testament was not written—that is, all of it—until A. D. 97; consequently, the people in apostolic times could not read it! This is a quibble beneath the dignity of the learned Bishop, for he knows that, according to our position, as well as his own, while the Apostolic College, or any one of them remained, as the depository of the doctrines of Christ, their writings were not necessary to guide the Church, for they were present in person to do this work. They did not write their gospels and epistles to supersede their

authority while living, but to guide the Church after they were dead. But the New Testament was completed before the death of the beloved disciple, and it has, with the Old, been the guide of the Church in faith and morals ever since.

6. But Bishop Baltes tells us that the New Testament canon was not fixed until the Council of Carthage, A. D. 397, and he says: "So that it follows that the Testament, as we have it at the present day, did not exist then, and consequently it is not the teacher which was established by our Divine Lord." The Bishop's argument is, because the New Testament canon was not declared by any Council before A. D. 397, therefore, before that time it did not exist! I was not prepared for such juvenile logic from so learned a source. Because the New "Testament didn't exist as we now have it," therefore it did not exist at all! But the learned Bishop had just told us that the last book of the New Testament was written in A. D. 97, before the death of the Apostle John. This being the case, then did not the Church, from the death of John, possess the whole New Testament? The Church not only possessed the whole New Testament, but all the Apostolic writings were gathered together immediately after the death of the Apostles, and translated into various languages, and constituted, with the Old Testament, the rule of faith, as we learn from the earliest writings of the Fathers. The Council of Carthage, in A. D. 397, was not a General Council, and consequently it was not an inspired and infallible council, and, therefore, could definitely fix nothing. Hence all this talk about the Council of Carthage giving us the Scriptures, is the veriest quibble. The canon of Scripture was fixed long before the Council of Carthage, and not by any council, but by the acceptance of the genuine writings of the Apostles, and these alone, as the New Testament, by the whole Church. Eusebius, who lived seventy-five years before the Council of Carthage, gives us the canon of the New Testament as received by the Church in his

day, and it is the same as that now received by the Protestant Church throughout the world.

7. The Bishop says: "In the Catholic Church the Bible forms, as it were, the Constitution, and every law of the universal Church or of any particular Church of the diocese which is not in conformity with this Constitution can not stand." Now, we ask, is this the doctrine of the Roman Catholic Church? If it is, the controversy between Catholics and Protestants must cease at once, for this is precisely the Protestant doctrine. It was upon this very doctrine of the subordination of the authority of the Church to the Holy Scriptures that Luther fought the battle of the Reformation. But this is not the doctrine of the Roman Catholic Church. Bishop Baltes is not infallible, and hence he has fallen into error. But lest some one might think I was mistating the case, I will refer you to the decree of the Council of Trent on what constitutes the word of God. See Council of Trent, pp. 17-18.

8. The Bishop says: The Bible can not be changed, but the claim of the Church to interpret it by the unwritten word practically sets it aside and changes its teaching.

9. The Bishop declares that Catholics read the Bible; that the clergy are bound to read it; that they teach it to their children. He says: "On several occasions when I have been told that our children are not allowed to read the Bible I challenged the proof of this. Hence, it is not true that we do not read the Bible. We read it as well as others, only we are not allowed to interpret it by our own private judgment."

Now, I propose to prove that the Bishop is mistaken, and that the Church of Rome does prohibit the use of the Holy Scriptures to her faithful children. I will read from the preface to the Douai Bible, Catholic. See page three.

"To prevent and remedy this abuse, and to guard against error, it was judged necessary to forbid the reading of the Scriptures in the vulgar languages, without the advice and

permission of the pastors and spiritual guides whom God has appointed to govern his Church." Has Rome changed? Does she now permit her children to read the Holy Scriptures without restraint? If so, is she infallible? If she were infallible when she prohibited her children from reading the Holy Scriptures, is she infallible now, when she permits them to do so? Will Bishop Baltes please inform us? Doubtless Catholics in this country have greater liberties in this respect, as they do in all others, than they did in former times in Catholic countries, but do they have this privilege in Catholic countries? Has Rome become more liberal, or has her surroundings in this country compelled her to adopt a more liberal policy? Is she to be credited with that which she can not avoid? To find out whether she has changed her spirit we must go to Catholic countries, and see what she does where she has the power to enforce her laws, and not to a country where she is compelled by her surroundings to hold her claims in abeyance for prudential reasons. But no Catholic dare presume to understand or interpret the Scriptures otherwise than "Holy Mother Church does." This, practically, takes the Scriptures from the people.

10. The Bishop comes to consider his second test, and he asks: "Does the Bible come within the reach of all?" This he answers in the negative, and goes on to show that prior to the invention of the art of printing, there were comparatively few copies of the Scriptures in circulation, and consequently but few could have access to them. It is true that copies of the Holy Scriptures were not then so plentiful as now, but it is not true that the people had not access to them. They were in all the churches, and were read every Sabbath, and the people had access to them every day, and there were readers to read the Holy Scriptures to those who could not read, and in this way the Scriptures were in the possession of the people, and they formed the deposit of the doctrine committed

to the Church to teach to mankind. God did put His word in the reach of all, and commanded His ministers to teach it to all the people. The Bible is in the reach of all, as the documents of faith and morals of the Church of Rome are not, and can not be, and in this respect it is infinitely superior to the infallible Church. These doctrinal and moral teachings are contained in about one hundred and fifty large folio volumes in two dead languages, and the only possible chance for the people to learn them is through the interpretation of the uninspired bishops and priests of the Church, who must be guided in their interpretations of these inspired documents by their private judgment, just as Protestants are in the interpretation of the Holy Scriptures. So we see Catholics have a hundredfold greater difficulty in getting at their inspired rule than Protestants have.

11. The Scriptures difficult to understand.

The Bishop says: "Now, I say that the Bible was written in a language that but few can properly understand; and taking the translation, if that is so clear, how is it that the various denominations understand it so differently? St. Peter says it is not easily understood: 'Our most dear brother Paul has written to you, as also in all his epistles, in which are many things hard to be understood, which the unlearned and unstable wrest, as they do all the other Scriptures, to their own destruction.' Now, if we each took the Bible and read it according to our own judgment, and we all agreed as to its meaning, the conclusion would be that it was easy to be understood. But supposing I give you the Bible, and you read it and say, 'This is the meaning' (you being a Methodist); and I give it to another man, a Baptist, and he says, 'No, this is the meaning;' and I give it to another, and he says, 'Why, you are both wrong; this is the right way;' then that would be another matter. Why a hundred different denominations will tell you that you have not the right

meaning, but each of them will claim that he alone is correct. What follows? Why that the language of the Bible is not clear, and consequently it has not the quality number three."

This is a very grave charge to be brought against the Lord God, the Author of the Bible. It is a charge that God attempted to make a revelation of His will to man, and failed by some means to make it clear and intelligible. Now, I hold that the Bishop's conclusion is neither logical nor rational. If this were a peculiarity of the Bible, there would be some logic and reason in his conclusion, but it is not. The same is true of all written and spoken compositions. Different minds will take different views of the same language, however plain it may be. The fault, then, is not that the language is not clear, but that the mind is imperfect. This is the rational, the correct solution of the difficulty. This relieves God of the charge of attempting to make a revelation, and failing to make it clear and intelligible. But, says the objector, "this does not relieve the difficulty at all; it only the more strongly demands an infallible teacher." Wait one moment, and let us see. The only sort of infallible teacher that could possibly relieve the difficulty, would be one who is always inspired, and always present to teach. But is this the sort of inspired and infallible teacher Rome furnishes us? Not by any means. Rome furnishes only fallible and erring bishops and priests to teach her people. They must choose their teaching from infallible records, written in two dead languages, translated and interpreted by fallible men, with no sort of infallibility about them. Thus, we see, that the larger the bulk of inspired and infallible records we may have, the greater the liability of falling into error, through the interpretations of fallible teachers. The only possible relief from this difficulty would be to make every bishop and priest infallible. But this Rome does not pretend to do. So we see the Bishop's attempts to relieve this difficulty, which originates, not in the fact that the language of

the Bible is not clear, but in the imperfection of the human understanding, only increases the difficulty a hundred fold.

But this even would not remove the difficulty. The only sure and certain remedy for this difficulty is to be found in the spiritual illumination of the understanding of the reader of the Holy Scriptures, and this remedy God has furnished in the gift of the Holy Ghost to every believing and praying heart to guide it into all saving truth. See John, xiv, 26. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." Again John, xvi, 13: "Howbeit when He, the Spirit of Truth, is come He will guide you into all truth." But, perhaps, our Roman Catholic friends may say: "These passages refer only to the apostles and their successors, and contain the very promise of infallibility we claim for them." Well let us see if these passages refer only to the apostles and their successors. In I. John, ii. 20, we read: "But ye have an unction from the Holy One, and ye know all things." Again in verse 27, we read: "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but the same anointing teacheth you of all things, and is truth, and is no lie, and even as it has taught you, ye shall abide in Him." Here we see that all believers have the "holy spirit," the "holy unction," and it is given for the express purpose of enlightening the mind to understand the things of the spirit, revealed in the Holy Scriptures. This is the doctrine of the New Testament. James says, i, 5: "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Here we have the remedy for the difficulty, and here only; and it is not in an inspired interpreter of the Inspired Word, but in the Divine illumination of the believing, prayerful, teachable mind. This is God's remedy, and it is quite different from that of Rome.

But, if the report is correct, Bishop Baltes did not quote Peter correctly. Peter did not say, "There are many things" in Paul's Epistles "hard to be understood," but he said, "in which are some things hard to be understood, which they that are unlearned (unteachable) and unstable, wrest, as they do also the other Scriptures, unto their own destruction." Now, let us note :

1. Peter does not say that there are some things which can not be understood, and, therefore, we must have an inspired interpreter to make us understand them. No such idea is set forth in this passage. He says that these "some things" are "hard to be understood," and that they require more thought, study and prayer than those who are "unteachable and unstable" are willing to bestow on them to get their true meaning.

2. He says the unteachable and unstable, "instead of studying prayerfully to understand these things," "wrest" them, "and the other Scriptures also, to their own destruction." This proves that Peter thought these hard things might be understood, as well as the other Scriptures which he manifestly considered were not hard to be understood; but were plain and intelligible to the common understanding, until "wrested," distorted from their plain and clear meaning.

3. The word "wrest" means to "distort, pervert, twist out of shape," etc. Before these "unteachable and unstable" souls could make the Scriptures a means of their destruction, they had to "distort" their meaning, "pervert" them from their natural sense, and "twist them out of shape." A stronger testimony to the plainness and clearness of the language of the Holy Scriptures could not be borne by inspiration. Plainly, from the language of St. Peter in this verse, all that the "unstable and unteachable" persons would have to do to learn the saving truth of the gospel from the Holy Scriptures would be to cultivate a teachable spirit and receive the

word of God in its natural and clear meaning, instead of distorting it to their destruction by forcing meanings upon it which it can not naturally bear.

4. But this very passage proves that the faithful in the day of Peter were permitted to read the Holy Scriptures without restraint. Now, if Peter, who is claimed as the first infallible Pope, permitted the people to read the Holy Scriptures without restriction, and considered that they were so plain that they could not be made a means of harm to the faithful, if taken in their natural and clear meaning, and could only be made a snare when "wrested," that is, perverted and distorted from their natural and clear meaning, what right have his successors to conclude that they are so difficult of understanding that they can not be read without harm by the faithful now, unless they are interpreted by an infallible interpreter? Verily, here is most palpable contradiction between the infallible Peter and his infallible successors. When infallibility thus contradicts itself, where are we to look for truth? I accept Peter's view as the truth, and conclude his self-styled successors are infallibly mistaken as to their own infallibility.

5. "But if the Bible be so plain a book, how is it men who take it for their guide reach so many different conclusions as to its teachings?" This is the most plausible objection against the Bible Bishop Baltes and Romanists in general can bring against it; and yet it will not bear the light of criticism a moment. I remark: 1. It is a remarkable fact that those who take the Bible as their only and infallible guide in matters of faith and practice, and bow to its clear and plain teachings, are essentially a unit in both faith and morality. The differences between evangelical Protestants, who accept the Bible as their only and infallible guide, are not differences in the essentials of Christian faith, but simply in matters of opinion, which do not effect the essence of the Christian faith at all. There is not a creed which was received in the ancient

Church, from the creed of St. Ignatius, who was contemporary with the Apostle John, to that of Nice, that is not accepted by all evangelical Protestants. Waldenses, Lutherans, Episcopalians, Presbyterians, Congregationalists, Baptists and Methodists, all subscribe to these ancient formulas of the Christian faith. This is not all; they recognize each other as brethren beloved in Christ Jesus, and as all belonging to the same household, being one in the faith of Christ. The Apostles' Creed, as used in the Church for the first four centuries, and upon which the Church in the various parts of the world united in communion, is the universal creed of evangelical Protestants, and on which they unite in the communion of saints to-day. They differ on matters of opinion in regard to the sacraments, predestination and free will, but these questions enter not into the essence of the faith, nor do they effect the salvation of the soul. But in these things there are no greater differences among evangelical Protestants than there are among Roman Catholics. Take the questions of predestination and free will, and you will find Roman Catholics, from the time of St. Augustine to the present time, differing as widely on these questions as ever John Calvin and James Arminius did, yet they have all recited and believed the same creed and were one in faith. If this can be so among Catholics, why can it not be so among Protestants also? Roman Catholic writers and speakers are always ready to make the distinction between matters of faith and matters of opinion when accounting for the differences among Catholics; but they are utterly unable to see the difference between matters of faith and matters of opinion among Protestants. Why is this? Will the Bishop please tell us? The true Church of Christ has ever been a unit in faith, in every age and every land, and under every name by which her members may be or may have been known amongst men. But there never has been a unity of opinion in the

Church of Jesus Christ, and there never will be, for this is not necessary.

But the Romish Church is not a unit in faith. Her history shows that she has changed her standards of faith, and that different articles of faith have been believed by her children at the same time. Pius IV., A. D. 1559, added fourteen articles to the ancient Creed, thus departing from the primitive formula of the faith, and adding fourteen new articles. Since then we have had two new articles of faith added by the proclamation of the dogmas of the Immaculate Conception and Papal Infallibility. Up to the time these dogmas were proclaimed, in our own day, from the time they were first mooted in the Catholic Church, the Church was not a unit in faith, for her teachers and doctors—yea, her Popes and General Councils—differed on these dogmas. Now, a teacher that thus differs with herself in important dogmas of Christian faith can not be a safe guide. A Church whose leading doctors, Popes and Councils thus differ from each other for over eighteen hundred years, and which carries on a controversy in her own bosom for so long a time, as to what she really believes, before she opens her infallible mouth to decide the question, is not a safe teacher—can not be an infallible guide.

But the Bishop says: "What is misunderstood, or may be misunderstood, can not be to us an infallible guide." Tested by this rule, the Church of Rome can not be an infallible guide, for she could not be understood on the important dogmas of the Immaculate Conception and Papal Infallibility for over eighteen hundred years, for she did not speak authoritatively on these questions for that period, and her children were divided in their faith on these points; nor could they know what she believed, for she would not tell them! We are forced, then, by the Bishop's test, to declare that she is not infallible. Here the argument is conclusive, and the Bishop overturns the infallibility of his Church completely.

But, according to this test, her infallibility is destroyed from another consideration. 1. Every infallible utterance of this infallible Church is in a dead language, which can not be read or understood by the common people. Every translation and interpretation of these infallible utterances is, and has been, made by uninspired and fallible men. Bishop Baltes is just as fallible as I am, and just as liable to mistake in his interpretations of these inspired utterances. The liability to mistake by these fallible Bishops and priests, I have shown, is far greater than that of Protestant ministers in interpreting the Bible, for the record is many hundred times longer. No man can claim that there is not liability of mistake here, and this completely sets aside the infallibility of the Church, according to the Bishop's test. I am surprised that so acute a thinker as Bishop Baltes should make such a blunder as this, and in his great zeal to set aside the Bible as an infallible guide, should so completely set aside his infallible Church. But it is only another illustration of a man's zeal over-stepping his judgment.

But the Bishop tells us we can not know whether we have the Bible or not unless we go back through all the "transcriptions and translations," etc., etc. But his difficulty is a hundredfold greater than ours; for how can he know that he has the true documents of his faith, contained in one hundred and fifty folios, many of them running back to the second century, and so down? If our uncertainty is great, his is a hundredfold greater. It is astonishing to me that our Catholic friends do not see that these infidel quibbles bear a hundredfold stronger against themselves than against us. It is certainly palpable to everybody else. But the difficulty is all imaginary. The multiplication of versions and translations of the Holy Scriptures has, under God, been the means of preserving their purity. Different nations and rival sects have watched each other too closely to permit a corruption of the sacred text. We have no difficulty at all on this score.

But the Bishop tells us there are many mistakes in the Bible. Well, if there are seventeen thousand mistakes in the Bible, there must be at least two millions five hundred and fifty thousand in his rule of faith, for it is one hundred and fifty times as large as the Bible, and equally liable to mistakes by being copied, translated and printed by uninspired men. So we see this objection bears one hundred and fifty times harder against his position than it does against ours. But why did he not tell us what was the nature of the mistakes to which those Presbyterian divines referred? Why did he not tell us they were mistakes in orthography and punctuation mainly, and that none of them affected the sense of the Scripture, or changed its doctrinal or moral teachings one iota? Thus we see the Bishop's objections to the Bible all disappear before the light of investigation.

We come now to the strong point in the Bishop's address. He says: "In the first place, the Catholic Church was established. I suppose no one will deny this. Look through history, and you will find most tangible proofs that this Church has been established. Go where you will, wherever there are Christians there you will find Catholic places of worship. And she was established by Christ. 'Upon this rock I will build my Church.' He speaks of His Church frequently. He makes various comparisons. And He is the founder of the Catholic Church, that great body of Christians who hold one faith, under one head. Mark my argument well. I wish to convince all that I am in good faith. If the Son of God be not the founder of the Catholic Church, then she must have been founded by some one else—by some priest, Bishop or Pope. Now, dearly beloved brethren, if you go to the dictionaries of religion, you will find the name of the founder of every other denomination. * * * Why, if this be true of all other denominations, and Jesus Christ is not the founder of the Catholic Church, why is it, I ask, that you will

not be able to find out in all these dictionaries who is the founder of that Church? I challenge the whole world to prove who is the founder of the Catholic Church if Jesus Christ is not. Give me his name; and if any one on this earth can prove that Jesus Christ is not the founder of the Catholic Church, then I shall leave the Catholic Church. But she is established by Christ."

This is the strongest and the most plausible point in the Bishop's lecture. But let us examine it for a moment, and see if it is unanswerable. 1. It is true that Jesus Christ established His Church on the earth. 2. It is true that that Church has never become extinct. 3. It is true that that Church will stand forever, and all nations shall yet be gathered into it. But is that Church the Roman Catholic Church? The Scriptures tell us in most unmistakable terms of a Church which should arise to universal supremacy by imperceptible degrees, so that it would be difficult to fix the precise point when it reached its definite character as an apostate Church, but that its character in this regard should be well defined and unmistakable, and that it should hold supreme control over the nations for a period of one thousand two hundred and sixty years, and then the nations should throw off its yoke, confiscate its wealth, destroy its power, and that finally this apostate Church shall be destroyed by the light of the coming of Lord Jesus. I presume that Bishop Baltes will not deny that such is the clear and unmistakable teachings of the prophecies of the Holy Scriptures. Now, I hold that it is clear, that this apostasy has taken place, and that it must be found either in the Romish or Protestant Churches—in other words, either the Romish or the Protestant Church is the apostasy spoken of in the Scriptures. To find out which is the true, and which is the apostate Church, we must look at the Scripture marks of both. I remark:

1. Jesus Christ did not found the Roman Catholic Church,

for He said : “ My kingdom is not of this world.” But the Roman Catholic Church is “ a kingdom of this world,” and its head is a King, and claims to be the supreme temporal sovereign ruler of the Universe. Jesus Christ never established such a Church or kingdom on earth

2. In the Church which Jesus Christ founded there was no primacy of authority, but the equality of the Apostles and their successors is most emphatically taught, Matt. xx, 25, 27 : “ But Jesus called them unto Him and said, ‘ Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you ; but whoever will be great among you, let him be your minister (servant). And whosoever will be chief among you, let him be your servant.’ ” Jesus here positively forbids any lordship in His Church. But in the Church of Rome one does have dominion, absolute and complete ; hence, she can not be the Church Jesus Christ founded.

3. In the Church which Jesus Christ founded the worship was simple, unostentatious and spiritual, and conducted in the vulgar tongue , but in the Catholic Church the worship is unspiritual and ostentatious, and conducted in an unknown tongue.

4. In the Church which Jesus Christ founded, God alone was worshipped, but in the Roman Catholic Church the worship of the Virgin and the saints has well nigh banished the worship of God from the sanctuary. Thus we might go on indefinitely, showing the points of difference between the Church Jesus Christ founded and the Church of Rome. But in all these points there is exact agreement between the Church Jesus Christ founded and the Protestant Church.

Now let us look for a moment at the marks of the apostate Church, which was to hold universal, temporal and spiritual dominion over the earth for one thousand two hundred and sixty years.

1. This apostate power is represented as possessed of a twofold character, that of a kingdom and that of a Church. We find this twofold character brought out fully in the two Apocalyptic Prophets, Daniel and St. John.

2. This apostate power was to arise just as the Roman Empire became dismembered into the ten kingdoms symbolized by the ten horns of Daniel's fourth beast. See Dan. vii, 24. "And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, and shall be diverse from the first, and he shall subdue three kings." In the eighth verse we read. "I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Now, it is unquestionable that the fourth beast in Daniel's vision was the Roman Empire, and the ten horns the ten kingdoms into which it was broken after its fall. Now, this apostate power, that was to "speak great things," and "think to change times and laws," and to persecute "and wear out the saints of the Most High," was to arise also out of the dismemberment of that empire, and to "pluck up three of the first horns," or kingdoms, "by the roots," and take their places and their crowns, and it was also to be diverse from the first ten horns, or kingdoms. Now, did there arise a power about that time, diverse from the other powers, which plucked up three of these, and took their places and their crowns, and symbolized its triumphs over them by wearing a triple crown? And has that triple-crowned kingdom been noted in history for persecuting and "wearing out the saints of the Most High," whom it has styled heretics? Which was it, arose about that time, the Papal or the Protestant Church? And which has been noted for persecuting the saints of the Most High? I leave you to judge. This prophecy gives us the time of the appearance of

the apostacy, and its locality. The locality is unquestionably fixed in the city of Rome.

2. This apostate power was to assume to itself Divine prerogatives and Divine honors, and claim to be a Vice-God upon earth. Paul describes it in II Thess., ii, 3, 12. Here Paul calls this power "the falling away," literally "the apostasy." He says it shall come in by degrees, working "deceitfully," and with "lying wonders"—false miracles, until "the man of sin," "the son of perdition," be fully "revealed." This "apostate," this "man of sin," this "son of perdition," is to "oppose and exalt himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." Now, in which Church do we find a man claiming to sit in the place of God, possessing the attribute of infallibility, claiming to be God's vicegerent on earth, holding universal dominion over the earth, and the keys of heaven and hell; who, when he is invested with his vice-godship is placed upon the altar and exalted above the host that is called God, and is worshipped as God, as the body and blood, soul and divinity of Christ? Do we find him in the Romish or in the Protestant Church? Which is the apostate?

3. This apostate power is represented in Rev. xiii, 11, 18, as a beast with two horns, that is a kingdom with two powers united in one, as "coming up out of the earth," as "looking like a lamb," but speaking "as a dragon," and as "exercising all the powers of the first beast before him," that is, the beast with "seven heads and ten horns," which was unquestionably the same as Daniel's fourth beast, that is the Roman Empire, with this difference, St. John's seven-headed and ten-horned beast is the Roman Empire revived under Charlemagne. This beast professed to perform great miracles, and exercised unlimited control over the nations, so that none "could buy or sell save those who received his mark in their foreheads or in their

hands," that is, those who acknowledged his power and received permission from him. Now, do we find such a power closely allied with the revived Roman Empire, and claiming to have united in itself, by Divine right, supreme and universal, spiritual and temporal authority and dominion over the universe, and exercising all the authority of the first beast, or civil power, and organizing the ecclesiastical government or administration after the model of the civil power? Do we find this power in the Protestant or in the Papal Church?

4. This apostate power was to have the character of a Church, but it was to be an apostate Church. This character is portrayed in Rev. xvii, by the symbol of an impure woman sitting upon the seven-headed and ten-headed beasts, directing him and controlling him, subordinating the temporal to the spiritual authority completely. She has in her hand a cup of abominations—the splendors of her sensuous and idolatrous worship, by which she intoxicated the nations and held them under control. This impure woman, this apostate Church, is situated in the seven-hilled city, and “she is that great city which reigneth over the kings of the earth.” Here her locality is fixed at Rome again, and not Pagan Rome, for that was represented by the dragon, but Papal Rome, which is represented by the beast. Now, we ask again, where do we find the apostate Church, in Rome or in Protestantism?

5. This apostate Church was to bring the “Gentile” worship into the Christian Church, and by it the “Holy City”—the Church of God—was to be “trodden under foot forty and two months, or twelve hundred and sixty years.” Rev. xi, 1, 2. Now, which Church was it that, in order to facilitate the conversion of the heathen, brought the heathen rites and ceremonies into the Church, giving them Christian names, and transferring the honors of the heathen gods to the Christian saints, who, in the Christian mythology, perform the same office that the demons did in the heathen mythology? Was it the

Protestant or the Romish Church that thus brought Gentiles into the Church of God?

6. Paul declares, II Timothy, iv. 13. "Now, the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils—*daimonioon* (demons)—speaking lies in hypocrisy, having their consciences seared with a hot iron, forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Here are four marks of the apostate Church :

1. She "shall depart from the faith," add new articles and dogmas to the Christian faith, and teach that a man is justified by works and penances, styled "bodily exercise," in verse eight.

2. She shall give "heed to seducing spirits and doctrines of demons." What is meant by "doctrines of demons?" The demons, according to the heathen, were the spirits that became the guardians of men, and also through whom the prayers of men were presented to the gods. These demons were either the spirits of departed heroes or angels. Plato says: "The demons are between gods and men, interpreting and carrying things between the gods and men; bringing before the gods the prayers and sacrifices of men, and bringing to men the orders of the gods and their rewards for their services." The apostate Church was to give heed to this doctrine of the demons, and to present her prayers and sacrifices to God through them. Now, we ask which Church is it that presents her prayers to God through the ministry of departed spirits—the Virgin, and the saints, and the holy angels? Is it the Protestant, or is it the Romish Church? This doctrine of demons is not found in the true Church of God, but only in the apostate Church. The true Church presents her prayers and sacrifices to God only through the one Mediator, the Lord Jesus;

the apostate Church presents her prayers and sacrifices through the ministry of the Virgin, the saints and angels, the demons of the heathen.

3. She shall "forbid to marry." One of the prominent marks the Holy Spirit has set upon the apostate Church is "forbidding to marry." Which Church is it that has, by her laws, forbidden her clergy and her religious orders, both male and female, to marry? Is it the Protestant or the Papal Church? Can there be any difficulty here in identifying the apostate Church by this mark?

4. She shall command her people "to abstain from meats." Which Church is it that by law prohibits the use of meats on given days and times? Is it the Protestant or is it the Romish Church? Is there any difficulty in identifying the apostate Church by this mark?

Here the four marks which the Holy Spirit has set upon the apostate Church in this passage meet their exact fulfillment in the Romish Church, and in no other. Not one of these marks can apply to the Protestant Church, but every one of them identify Rome as the apostate Church. Do not say that I am slandering "Holy Mother Church." I am doing nothing of the sort. I am simply pointing out the marks of the apostate Church as they are given in the Scriptures of Divine truth, and if you have been led to identify the Church of Rome by these marks, it is not my fault. I can not help it if the Word of God points out Rome as the apostasy. I am simply trying to find out the true and the apostate Church by the marks of the Holy Scriptures.

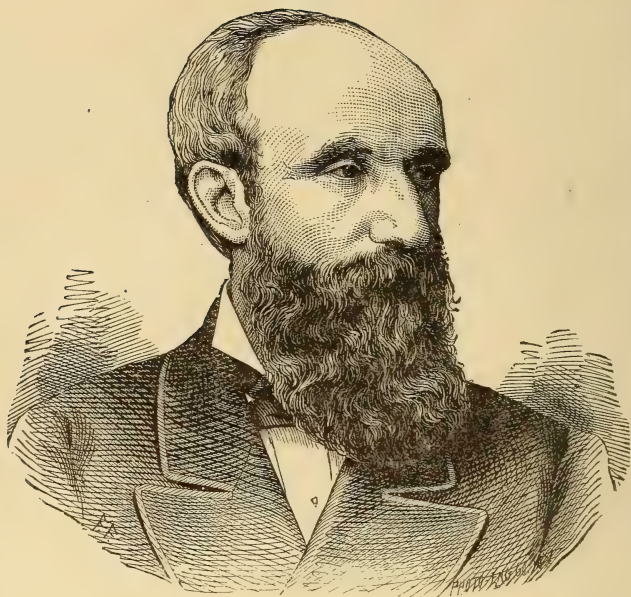
But what was the condition of the true spouse of Jesus Christ during the reign of this apostate power, and where do we find her locality? She is represented as obscure, retiring to the inner court of the Temple, while the outer court and the holy city—the Church of God—is "trodden under foot by the Gentiles for forty and two months," or one thousand two

hundred and sixty years. She is persecuted until she is so reduced that she is represented as only "two witnesses," just the requisite number to establish the truth under the law. The true Church is represented by the pure woman who fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days, or one thousand two hundred and sixty years, while the impure woman, the apostate Church, was reigning as a mistress over the nations of the earth. The history of the true Church of God is written in the blood of her martyrs, which was shed by the apostate Church, until the Apocalypticist declares that "she was drunken with the blood of the saints and the martyrs of Jesus." Now, I ask, was it Rome or the Protestants of the dark ages that occupied this obscure, this persecuted position? Which is the true Church, according to the word of God? It is not only necessary to find a Church that has held universal sway to identify the true Church of Jesus Christ, for the apostate Church described in Scripture has held universal sway over the nations, but we must also find the marks of the true spouse of Jesus Christ in her doctrines and her purity of life. The universal supremacy of the apostate Church has passed away, never more to return, but the universal supremacy of the true spouse of Jesus Christ is yet in the future, but as certain as the promise of God is sure. The "gates of hell" have not prevailed against the Church of Jesus Christ, and they never will, for she is founded upon the Rock, not of Peter, but of Jesus Christ himself, and in her fold are embraced all who are washed in the blood of the Lamb, and who are built upon Him in the unity of faith and of the Holy Spirit.

But, finally, Bishop Baltes quotes the promise of Christ to His Church, of the presence of the Holy Spirit to guide her into all truth, and then asks, "Can the Church, when she is guided by the Holy Ghost, the Spirit of Truth, and when

that Holy Ghost will abide with her forever—can the Church, I say, err? I reply, emphatically, no!” I reply, if the Church can not err, because the Holy Ghost is with her, to abide with her, to guide her into all truth, then no individual Christian can err, for the Holy Ghost is promised to every individual Christian to guide them into all truth, and to abide with them forever. John xiv, 23: “Jesus answered and said unto him, If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.” Now, on the Bishop’s principle, we might ask, can a man err when the Father and the Son come unto him and make their abode in him, and when Jesus emphatically says: “We will dwell in him, and he in us?” The Holy Ghost dwells in every believer. 1st Cor. vi, 19: “What, know ye not that your body is the temple of the Holy Ghost?” Can a man err, we may ask, on the Bishop’s principle, if the Holy Ghost dwells in him, and makes his body his temple? We could answer as emphatically no as the Bishop does, and with just as much reason and truth.

The truth is, Bishop Baltes and the whole Church of Rome have misunderstood the true import and use of the promises of God. The promises of God are no security against the liability of falling either into error or sin, but are simply assurances of Divine help, protection and security in the line of duty. A man in whom the Holy Ghost dwells may grieve the Holy Ghost and fall into sin, and cause the Holy Ghost to depart from him, and so may the Church. But while in the line of obedience both have the promise of Divine help. Any other interpretation of the promises of God is as erroneous as Satan’s interpretation of them in the temptations of the Lord Jesus, and is of the same character.



Cordially Yours
John A. Wilson



SOME THINGS WHICH CATHOLICS BELIEVE.

— BY —

REV. JOHN A. WILSON.

“We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” II Peter, i, 19.

It is well at times to inquire what we believe, and why we believe it; and also what others believe, and why we differ from them.

It is my purpose this evening to point out to you some phases of faith in the Papal Church, and tell you why I can not accept them. I do this with nothing but kindly feeling toward members of that Church, among whom I have valued friends. At the same time I seek not to conceal that for the Papal system I have nothing but an unmitigated abhorrence. I am not a candidate for canonization. I have no ambition to attain to that charity that sees but little difference between light and darkness, between right and wrong, between God and Baal.

Water I like, milk I love, but milk and water I loathe. There is a difference as broad as earth and sea between heaven-born charity and that child of earth, the culpable, contemptible indifferentism that is sapping the foundations, and sucking the life of the Christian Church. I by no means admit, on the contrary, I most stoutly deny, that the Church of Rome is a

true Christian Church. The great declaration of the Reformation was, the Church of Rome is Antichrist, therefore "come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues." And succeeding centuries have justified, not falsified, that declaration.

I can not, therefore, even for charity's sake, fly in the face of history and prophecy; I can not stultify my position as a Protestant; I can not desert and denounce the Reformers, by even toning down the terms of that declaration.

I hold myself ready to prove, and I shall probably do so before I am through with this subject, that the Church of Rome meets in the minutest particulars the Bible description of Antichrist. Hence her hatred of the Bible.

But we are met with this statement: "You outsiders do not and can not know what the Church believes; you must ask Catholics themselves." Now, if this admission were true, it would be as grave a charge as any I could put in an indictment. Think of the Church which Christ said should be the light of the world, so concealing her light that the world could not see it. How different from the Lord himself. He said: "In secret have I said nothing; ask them that heard me, they know what I said."

But the admission of Rome is not true; we do know that Church in all her "deceivableness of unrighteousness." Her history is a horrible one, written sometimes in tears, sometimes in blood, sometimes in flames, but written it is with the utmost accuracy; and that one word, history, must forever damn the Roman Catholic Church, and destroy all her proud pretensions to being a Church of Christ.

I state it fearlessly, in the light of history; the Papal Church is not a religious, but a political organization, and that of the darkest, most selfish, deadliest type. Let any man of a spiritual mind, knowing what communion with God means, go and look at the mummeries which Rome calls worship, and as

he turns away in loathing, he must say, that is but piety in pantomime, that is only religion in burlesque.

Yes, I repeat it, coining a word to express my meaning, the Church of Rome is simply a religio-politico-Jesuitico-Popeo machine for ruling the nations of the world. The souls of men may go to purgatory, or the best quarters they can find, if only Rome can control their bodies. Religion is merely incidental, simply one of the springs of this mighty man-trap.

Just here I would notice the old, old story, much harped upon of late, that the Protestant "sects" are divided, and devouring one another; no two of them holding the same fundamental doctrines. Now, he who makes that assertion may take which horn of this dilemma he pleases: he either states as a fact what he knows to be false, or else, without any information makes an assertion which facts disprove.

I claim a right to speak on this subject, for I have the honor to be a humble member of one of the "sects" which is generally conceded to be among the most conservative, even if you please, the most exclusive. Well, then, from my exclusive and conservative standpoint, I make this assertion: There is not one point of fundamental and essential doctrine which is not held in common by all the evangelical denominations of St. Louis and of Christendom. Our Methodist brethren hold them all; our Baptist brethren do the same; our Episcopalian brethren do the same, excepting always the portion of that Church which is sitting upon "the ragged edge" of Rome.

Thus I might enumerate every evangelical denomination, and then challenge priest and bishop to name a single fundamental doctrine which we do not all hold. It is very easy for some people to make broad, baseless assertions, but what I call for is the item—name the doctrine; and remember, I want it taken from the Bible, and not from the fables of Rome.

Remember, too, that the Unitarian is not, and never has been, considered an evangelical Church. We are not as

responsible for Unitarianism, nor so nearly allied to it, as Rome is. But I go farther: I not only assert that we are one in all things essential to salvation, but I affirm and can prove, that in our teaching and our history we can show a far greater unity and harmony than the Church of Rome. Take all the wicked, disgraceful disputes and divisions which have rent the Church of Christ, and for which we make no apology, and place them side by side with the contentions, and criminations, and wars of Popery, and the darkest, most dismal picture of Protestant dissension will appear to be harmony and brotherly love by the comparison.

It is boldly asserted that the Church of Rome has always taught the same doctrine. Let me give you a few examples which will help you to comprehend this beautiful and marvelous oneness. The Council of Constance, which met in the year of our Lord, 1414, passed this decree: "That, though Christ administered this sacrament (the Lord's Supper) in both kinds to his disciples, and in the primitive Church it was also accordingly received by believers under both kinds, notwithstanding (*hoc tamen non obstante*) the laity shall have the bread *only*. Also, we command, upon pain of excommunication, that no Presbyter administer it to the people under both kinds of bread and wine." Always teaches the same, does she? Another illustration—it is familiar to all the children, unless our School Board have decided that it is sectarian: The Church of Rome taught, so recently as the seventeenth century, that the earth did not circle about the sun; and that doctrine was such a damnable heresy that the immortal Galileo would have paid with his life the penalty of the discovery had he not recanted. Does the Church of Rome teach the same doctrine still? Again, the Council of Ephesus adopted the doctrines known as the Augustinian system, but the Council of Trent repudiated the same doctrines, and pronounced its anathema on all who held them. But once more,

and this is a living illustration: That "sect" of Roman Catholics known as Maronites is very different in its rites and teachings from the average Papist. In the sacrament of the eucharist they give both bread and wine to the people, though the Council of Constance damns the man who does so; their priests are permitted to have wives; and they have festivals and saints unknown in other parts of the Romish Church. Yet they are good Papists, and why? Because of this sole qualification for a first class "Catholic," *they kiss the Pope's great toe!* But still we must hear forever that stereotyped lie, the Church of Rome is always and everywhere the same. That does to tell to people who are not permitted to read.

But it is not in *doctrine* only that Rome is divided; she is also divided into parties, or cliques, or "sects," as you may choose to term them, more antagonistic than anything to be found among the Protestants. Who has not read of the hatred and contention between the Jansenists and Jesuits? Who does not know of the orders of Augustinians, and Benedictines, and Carmelites, and Dominicans, and Eremites, and Franciscans, and so on to the end of the alphabet?

Who that pays the least attention to current events can be ignorant of the bitter conflict now in progress between the Liberal party and the Ultramontanes? No, the Church of Rome is not, and never has been a unit, either in her teaching or in the sympathies of her subjects; and her claim to unity is the merest assumption. Unity in a body, in a family, in a commonwealth or a Church must come from *within*, but the so-called unity of the Papacy comes from *without*. The breath of Papacy has ever been fatal to freedom. She has reduced despotism to a science; her faithful subjects are the veriest slaves. I have read of a company of Tipperary boys on their way to the convict ship to "emigrate" to Botany Bay. A stranger, meeting them, said: "Well, boys, who are you?"

“ Ah ! your honor,” said one, as he shook his chains, “ we are Tipperary volunteers ! ”

This illustrates Papal freedom. With chain and lash, with present punishment and prospect of eternal death, she compels subjection, and calls it unity ! But at every turn, and to every argument, we get the answer : “ Where was your Church before Luther ? ” A gentleman being asked this question once, replied in true Yankee style by another question : Where was your face before you washed it this morning ? The answer was a good one, and illustrates the point exactly. Filth is no part of the human countenance, and its removal does not destroy identity. Still you have all seen persons so ragged and squalid that you would fail to recognize them if they were well washed and cleanly clothed. We should have sympathy, and I *have* sympathy, with our Papal friends in their inability to recognize the true Church when she has cast off the rags of Rome, and washed herself clean from the accumulated filth of centuries. But if I were asked where the religion of Protestants was, before Luther, I would reply, in the Bible ; and that is more than any Catholic can say concerning the dogmas of Rome. But I would go still further than that, and show that the doctrines of the Protestant Church are not only found in the Bible, but that they have been professed, and defended, and persecuted, ever since the days of Christ’s ministry on earth. I would show in the same connection, that every essential doctrine taught by Christ and his apostles, has been corrupted by apostate Rome.

It is true the members of the Reformed Church have only been called Protestants since the protest against the unjust decision of the Diet of Spires in 1529. But this is simply a new name for the old faith and the old Church. How many of you would know that I referred to France if I should call it Gaul ? Yet that was its old-time name, and the country is still the same as it was in the days of Cæsar. A nation does not

consist in a name. No more does a Church. Yet this is the argument brought forward constantly by Catholics, and accepted without question by the majority of that Church.

Let us hastily trace the doctrines of the Reformation, back from the time of Luther. A century before Luther, in 1414, the Council of Constance denounced John Huss for preaching these doctrines, and the following year they burned him. One century before that they tried the immortal Wickliffe for the same thing, and, while sparing his life, banished him. Go back yet another century to the year 1215, and we find the fourth Lateran Council, which decreed the new dogma of transubstantiation, declaring the necessity for the extirpation of heresy, but, strange to say, confessing the need for the reformation of abuses. Still press backward another century, and you will find the third Lateran Council denouncing the errors and impieties of the Waldenses, and Albigenses. Thus you may go back, step by step, till you come to the fourth century, where the Papal heresy had its starting point, and you will find the Catholic Church, as it calls itself, denouncing heretics, who held the doctrines of the Bible, which are now the heritage and the glory of the Protestant Church. Rainerus, a Papal Inquisitor of the thirteenth century, bears this testimony :

“Waldenseanism is the ancientest heresy, and existed, according to some, from the time of Sylvester, and, according to others, from the days of the Apostles.” Nothing but the lack of time keeps me from multiplying testimony in proof of the existence and promulgation of the reformation doctrines from the fourth century, prior to which they were the only doctrines of the Church. Let it be distinctly understood then, that being a Protestant is by no means *prima facie* evidence of heresy.

Jesus Christ was a Protestant. He protested in no uncertain tones against an apostate Church ; and the Jewish Catholic Church put Him to death for being a Protestant heretic.

Remember, too, they spoke *ex Cathedra*. His Apostles they served in the same way. This old primitive Church, how it did hate Protestants! John the Baptist was likewise a Protestant, and paid the penalty of heresy with his head. The Prophets, one by one, were Protestants. Abraham was the greatest of Protestants—greater than Luther, or Calvin even. He protested against the old Church in Mesopotamia, and picked up his things and left the country; and, mark this, my Catholic friends, he took the true Church with him, and had his name changed, into the bargain. For one hundred and thirty years Noah protested, and then retired in his ark to Mount Ararat, and looked out upon a world with a false Church, and false faith, and false worship, and false gods, all destroyed by that God who will be worshipped in spirit and in truth. Verily we must agree with Jerome—who, by the way, is the great Catholic authority—he says: “The Church does not consist of walls, but of true doctrine. Wherever the true faith is, there is the Church. (*Ubi fides vera est ibi ecclesia est*).” That is good, let Jerome speak again. “The human soul is the only true temple of Christ. The Church of Christ is nothing but the souls of those who believe in Him.” Well, now that I have showed you that Protestantism is old and “well-connected,” and that the doctrines of the Reformation were held and preached without interruption since the Apostles preached them, let me show again that Popery is the novelty, the innovation, the departure from the faith; adding little by little to its false and infamous dogmas, till it put on the capstone in the absurd and blasphemous decree of the Vatican Council in 1870. Let us begin with the Pope himself. The Bishop of Rome was neither called nor considered Universal Bishop or Pope until the beginning of the seventh century, when Boniface III., an ambitious and unscrupulous villain, lent his influence to the Emperor Phocas, who was a traitor and a murderer, and this red-handed Emperor, in return, declared

Boniface to be Universal Bishop of the Christian Church. A beautiful pair, indeed ! to pronounce upon the laws and duties of the Church of Christ. Again, the worship of images was a dogma adopted by the Second Council of Nice, A. D. 787.

The celibacy of the priests was first commanded by the first Council of Lateran, in 1123.

Transubstantiation was not promulgated until the fourth Council of Lateran, in 1215. Communion in one kind only, was not a doctrine of Rome till the Council of Constance, in 1414. The doctrine of indulgences grew gradually, till, from being granted once in one hundred years, they became cheap and plenty at the beginning of the sixteenth century. The Council of Trent, in 1545, adopted and endorsed tradition, and added the Apocraphy to the canon of Scripture. The same Council also declared the number of sacraments to be seven. In 1870, this great anti-Christian structure was completed by declaring the Pope infallible ; yet this is the Church of Christ, which never changes, and outside of which there is no salvation ! Is it any wonder that Rome does not want her people to read ? I have thought it proper and pertinent to make this rather extended introduction, in order to clear away the rubbish with which it is sought to bury up the truth.

But now let us come to particulars. What does the Church of Rome believe ? I shall speak this evening of two of her doctrines—tradition and transubstantiation.

First, then, the Roman Catholic Church believes in tradition, and here I will let that Church speak for herself. I quote from *Dens Theology*. “What is tradition ?” “Generally understood, it is nothing else than unwritten doctrine.” The author then divides tradition into the several kinds. He then asks, “What is divine tradition ?” “It is the unwritten word of God, or it is a truth divinely revealed to the Church, transmitted by the Fathers to the latest posterity without the writing of a canonical author.” Then after producing what

he calls arguments in favor of tradition, the author draws this startling conclusion: "Hence, observe, there is more need of divine tradition than of sacred Scripture, as Scripture can not be known without tradition." Still further on he adds: "Divine tradition is a *living witness*, and Scripture is a *dead witness*, which, therefore, does not prove itself."

Again, I quote from "Grounds of Catholic Doctrine," a standard Catholic work: "How are we to know what traditions are truly apostolical?" The answer is: "By the authority of the apostolic Church, guided by the unerring spirit of God." "But why should not the Scriptures alone be the rule of our faith, without having recourse to apostolic tradition?" Answer: "Because without the help of tradition we can not so much as tell what is Scripture, and what not." There is richness for you! We can not tell what *Scripture* is genuine, but we can at once decide what *traditions* are genuine, and let them tell us what is Scripture. Is that *Reason*, or is it *Rome*? Whatever you may term it, I call it miserable trash, that has not the redeeming feature of being even good nonsense. Let me just repeat this beautiful bit of logic. "The Church points out tradition; tradition points out Scripture, and Scripture points out the Church. There you have the circle, which, in logic, is a laughing-stock and absurdity. Another eminent Catholic authority, Daniel French, Esq., barrister at law, London, says: "That table is just as able to tell me who glued it together, as that Bible is to tell me whether those who wrote it were inspired. My rule of faith is tradition." Says Cardinal Hosius, President in the Council of Trent: "The Church is to be believed without the authority of the Scriptures. If authority be not granted to the testimony of the Church, the writings of the evangelists would be of no authority." Hermanus says: "When the authority of the Church leaves the Scriptures, they then are of no more account than Æsop's Fables." Another adds: "All the

authority which the Scripture has with us depends of necessity on the Church." Says Bishop Hughes, who, by the way, was no little bishop, but one of the greatest authorities the Catholic Church ever had in this country, till the three-cocked hat came to New York: "There is not a single expression of Holy Writ that can warrant the private reasoners of any age, whether past or present, to believe that they can be saved, so long as they trust to their own individual opinions for the attainment of the truth, and the means of spiritual life and participation in Christ."

No, they must have the assurance of tradition and of the Church that God's Word is true. Hear the "Grounds of the Catholic Doctrine" again: "Why does the Church in her profession of faith oblige her children never to take or interpret the Scriptures otherwise than according to the unanimous consent of the Holy Fathers?"

Answer: "To arm them against the danger of novelty and error." Now, let me tell you that these "Holy Fathers" were the ecclesiastical writers from Clemens to Bernard, a period of one thousand one hundred years; yet the children of the Papal Church must get the *unanimous* opinion of all these Fathers (and, by the way, they have not a unanimous opinion on a single subject); they must then wade through thirty-one volumes of the decrees of the Councils, all in an unknown tongue; and though these, too, are often directly and emphatically contradictory, they must extract a *unanimous* opinion, and then they can feel quite sure that they have the true sense of some simple passage of Scripture, such as "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" or that other passage, which the little children can not misunderstand, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

O, Rome! Rome! Your purpose in all this is too transparent to deceive even the most simple. It can only be to keep the Word of God from the people. Yet it is our Heavenly Father's message to markind, and not to the priests alone. How, in the name of sense, is an honest, inquiring Catholic ever going to get at the sense of a single passage of God's Word? Hear the Rev. Dr Murray, a converted priest, on this subject:

“But admitting, for the sake of argument, that I am bound to receive the Scriptures as your Church interprets them, then will you answer me a few questions. How am I to obtain her sense of them? On the greater part of the Scriptures she has given forth no binding interpretation. At what period of the life of Holy Mother am I most likely to get a true interpretation? Is it when she was Arian with Pope Liberius? or when she was Pagan with Marcellinus? or when she was Pelagian with Pope Clement XI? or when she was infidel with Leo X? or when strumpets were her waiting maids with John XII and Alexander? or is it when she was drunk with the blood of the martyrs? or when rival Popes were tearing out each other's bowels? or is it when in the height of her charity she was thundering her curses from Trent against all who refused to say amen to her decisions?”

The terrible truth stares us in the face, Rome does not want her people to get the sense of the Scriptures. We have it boldly stated in St. Louis, however, that the Catholic Church encourages the circulation of the Scriptures. I as positively affirm she does not; and I back my assertion, as I propose to do in everything, with evidence. Here is the decree of the Council of Trent: “Seeing it is manifest, by experience, that if the Holy Bible be permitted to be read everywhere, without difference, in the vulgar tongue, more harm than good results thence, through the rashness of men; let it, therefore, be at the pleasure of the Bishop or inquisitor,

with the advice of the parish clerk or confessor, to grant the reading of the Bible, translated by Catholic authors, to those who, in their opinion, will thereby receive an increase of faith and piety. This license let them have in writing, and whoever shall presume without permission to read or possess such Bibles may not receive the ablution of his sins till he has returned them to the ordinary."

Has that law ever been repealed? If so, when and where?

Now, how does all this compare with the Bible's own teaching? Compare them for yourselves.

The Pope says the Bible is a dead witness. God says His Word liveth and abideth forever.

The Church of Rome says the Bible is not a sufficient rule of faith. The Apostle Paul says it is able to make wise unto salvation.

Christ says, "search the Scriptures." Rome says "you must have a written permit." The Council of Trent says, "it is shown by experience," (I suppose it refers to the experience of Luther), "that more harm than good results from searching the Scriptures."

But the Apostle says that "all Scripture is given by inspiration of God, and is *profitable* for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

The Bereans were said to be more noble than those of Thessalonica, because they searched the Scriptures daily to see if Paul had preached the truth. Yes, but that was only the preaching of the great Apostle of the Gentiles. If Father Flanagan or Bishop O'Rourke had been there to give them an infallible deliverance, those Bereans would have been eternally damned if they had referred to the Bible. Now, I admit that many Bibles are circulated among the Catholics in this country. Let another converted Jesuit priest explain this. Dr. DeSanctis, whose character for truth and honor no one will dare to

assail, says: "As regards their tactics in Protestant countries, I may sum it up thus: what the Jesuits preach and practice in those countries, would be elsewhere regarded as heresy. There they hold to fewer superstitions than in Catholic countries. They permit Catholics, in opposition to the decrees of Popes and the Councils, to read the Bible, and this in order to accuse Protestants of lying when they mention such things in discussion. They insinuate themselves among the people by charitable works rather than by the confessional. They spare no sacrifice in gaining the favor of the great and powerful, and endeavor to make themselves indispensable by promoting internal dissensions.

"Thus, for instance, supposing that there exist in a Protestant country, two parties either in the administrative or in the legislative body, the Jesuits, and all good Catholics acting under their directions, ought to remain neutral; but, instead of doing so, they throw themselves in a mass upon the side of those who promise them the greatest advantages. Thus combining with the victorious party, they endeavor to annihilate the vanquished; having succeeded in this, they seek to destroy the party to which they attached themselves, and to remain alone masters of the field of battle."

Let any close observer of American politics say whether or not that statement is false; and let that political party which so sedulously courts Rome's favor, and so cringingly obeys her behests, take warning lest it nurse a viper in its bosom to its own destruction.

While, therefore, you do find Bibles in many Catholic families in this city, that must be set down to the credit of Protestantism. You would not find them in Munster and Connaught; you could not find them in Rome when the Pope controlled that city. You could not find them in Spain when Catholic Isabella, of fragrant memory, was driven from the country. The facts are, of the fifteen millions of people in

Spain, twelve millions could not read the Bible, or anything else—all this, too, under the enlightening influence of Roman Catholicism; while in benighted Prussia only four per cent. of the population are unable to read. Dr. Murray, to whom I have already referred, says he received a visit from a priest who acted as a curate in Ireland, and he told him that all of the Bible he ever saw was the small portion scattered, like angel's visits, through the Mass Book. Yet the Church of Rome dearly loves the Bible; it is only the Protestant mistranslation she hates. I wish I had time to speak to you of the fifty-four men whom King James appointed to make the translation we use, and which is known by his name. The profound scholarship of many of them even the Catholics will not deny. On the other hand, it is well known that Cardinal Allen, made Cardinal because he had been prosecuted for high treason, with a few others of no special reputation for anything, were the translators of the Douay Bible. Had I time I would like to show you, as I could from Catholic sources, that there are thousands upon thousands of mistranslations in their version.

I would like to show you, as I could on Catholic authority, that our translation is a very noble one. I would like to show you, as I could, that the later editions of the Catholic Bible are greatly changed and made to conform to our translation. Education never has been confined to the Papal Church, though she would like to make us believe it still is her peculiar possession. Many Protestants, I am sorry to say, accept the impudent assumption, and patronize her seminaries, while the fact is her schools are a century behind Protestant universities. The reason is patent. The best authors on philosophy and history, the best poets and English classics are among the books prohibited to good Catholics. But now I must conclude my remarks on this topic, and will do so by exhorting my Catholic fellow-countrymen to be no longer

deceived by priestly assumption and falsehood, but to be free-men, as God meant you should be, and search for yourselves ; especially search the Scriptures ; in them you have eternal life ; they are the pure stream from a living fountain, while tradition is obscured by the filth of the darkest ages, and is at best but of human origin.

I come now to another doctrine of the Papal Church, viz. : Transubstantiation. Hear the Council of Trent :

Canon I. " If any shall deny that in the sacrament of the most holy eucharist, there is contained truly, really and substantially, the body and blood, together with the soul and Divinity of our Lord Jesus Christ, but shall say that he is only in it in sign, or figure, or power, let him be accursed."

Canon II. " If any shall say that in the holy sacrament of the eucharist there remains the substance of bread and wine, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and remarkable conversion of the whole substance of the bread into the body, and the whole substance of the wine into the blood, while only the appearance of bread and wine remains, which conversion the Catholic Church most aptly calls transubstantiation, let him be accursed."

Canon VI. " If any shall say that in the holy sacrament of the eucharist, Christ, the only begotten Son of God, is not to be adored, and that outwardly, with the worship of Latria, and therefore that he ought neither to be venerated by any especial festive celebration, nor carried solemnly about in procession, according to the universal and laudable rite and custom of the Church, or that He ought not publicly to be exhibited to the people that He may be worshipped, and that worshippers of Him are idolaters, let him be accursed."

Canon VIII. " If any one shall say that Christ is only spiritually eaten, and not also sacramentally and really, let him be accursed."

Hear further the catechism of the Council of Trent :

“ It is also in this place to be explained by the pastors, that there is contained not only the true body of Christ and whatever belongs to a true definition of a body, such as bones and nerves, but also a whole Christ.”

Now, this needs but little comment, so I shall give it but little. In the first place, let me state this general principle : The Bible nowhere contradicts reason. It is often above my comprehension, but nowhere contrary to my consciousness. God says : “ Come, let us reason together.” Paul wrote to the true Church in Rome, that our religion was “ a reasonable service.” Christ appealed to the disciple’s senses, saying : “ Handle me and see, for a spirit hath not flesh and bones, as you see me have.”

But now apply this test to the transubstantiated wafer. Where is the flesh, and bones, and nerves? Nowhere! nowhere! Here again, then, I find Reason in direct antagonism to Rome.

Which of them must I follow? Reason, certainly; for if I must sacrifice it once, then farewell to all intelligent worship. I am henceforth a puppet in the hands of my priest. Must we believe that Christ ate himself, and then drank himself, and each of the disciples ate and drank Him, and yet, after all, there He sat, the same as ever? I say, must we believe that or be damned? Is it really believed by any human being? If it is, then well might the poet say :

“ Oh, judgment, thou art fled to brutish beasts,
And men have lost their reason.”

I do not, however, rest my objections to this terrible doctrine on reason, but on the Protestant rule of faith, the Word of God.

In the sixth chapter of John, our Lord said to the Jews, “ I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that

I will give is my flesh, which I will give for the life of the world." Now I deny that Christ was here speaking of the sacrament at all; but no matter, the Jews understood him literally, and said, "How can this man give us his flesh to eat?" Hear the answer Jesus gave them: "It is the spirit that quickeneth; the flesh profiteth nothing;" thus he rebuked and corrected their carnal and literal mode of interpretation. But in the eleventh of 1st Corinthians, Christ says: "This is my body," and "this cup is the New Testament in my blood." But, mark you, He adds at once, "As often as ye eat this *bread* and drink this *cup*." Christ still calls it the *bread* and the *cup*, though, according to Rome, it was no longer the bread and the cup.

Now, if Romanists are going to press the literal meaning, then I insist that it was the cup, not the wine, which became Christ's blood; and I will also insist that when He says in Matthew xii, 50, that "whosoever shall do the will of My Father which is in Heaven, the same is my brother, and sister, and mother," He says the doer of God's will becomes literally and physically His mother, and sister, and brother, all at one and the same time.

But this expression on the face means clearly nothing more than that his broken body was represented by the broken bread, and his shed blood by the wine poured out. Such expressions are very frequent in both the Old and New Testaments. For example: The lamb eaten in the feast of the Passover is called the Passover; but all admit that it only commemorated that event. The rock from which Moses brought water for Israel, is called Christ; yet no one claims, so far as I know, that it was literally Christ. Jesus says of Himself: "I am the door," and "I am the true vine;" but no one claims that these expressions should be taken literally. Again, in the very passage of which the Church of Rome demands a literal rendering, she violates her own rule most

palpably. The passage reads: "This cup is the New Testament in my blood," but I do not find that any council decreed that the cup was a *bona fide* New Testament.

I charge the Church of Rome with another inconsistency. The Scriptures read: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

While urging the literalness of this expression, the Papal Church takes the cup away from the people. Oh! cruel Mother Rome! by your own showing you rob your children of eternal life. I know you say they get the blood in the body; but let me remind you of what you here conveniently forget: you are the champion of a literal rendering. Another inconsistency, dear mother, since I am on this subject, Christ says: "He that eateth of this bread shall live forever;" yet after feeding a man on it for threescore years and ten, you not unfrequently excommunicate him and send him to damnation; and you, the champion of literalism.

But now, let us hear the end of the whole matter from the Word of God, the infallible rule of faith and practice: (Heb., x, 10, 14.) "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this Man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made his foot-stool. For *by one offering He hath perfected forever them that are sanctified.*" Rom. vi, 9: "Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him." Rev. i, 18: "I am he that liveth, and was dead; and behold, I am alive forevermore, amen; and have the keys of hell and of death."

The Apostle Paul says, II Cor., v, 16: "Though we have known Christ after the flesh, yet now henceforth know we him no more." O, but, says the priest, I do know him, I

can make him, body and blood, soul and divinity, in two minutes. O, speak it in bated breath, for it is blasphemy of the grossest sort. No, I am too fast; this blasphemy does not reach its limit till, having made his god, the Papist eats him. Think of it: first make, then worship, then eat their Deity. I defy you to find, in any system of heathenism such profound absurdity and impiety. "I have traveled over the world," said Averroes, the Arabian philosopher, "and seen many people, but none so sottish and ridiculous as the Christians who devour the God whom they worship."

Cicero said of old, "Whom do you think so demented as to believe what he eats to be God?"

But, behold! Pagan Rome is outdone by Christian Rome. Cannibals eat their enemies; can it be that Christians would eat their friend and God? We are told by the Council of Trent that the substance of the bread and wine is gone after the transubstantiation. Is there any priest who has enough faith in that decree to test it by inserting poison in the wine or wafer, and then change it into another substance altogether, and eat it? But no, I am forgetting that they prudently specify in one of their authorized works, entitled "*Missale Romanum*," that poison will not work over into a god, and so no transubstantiation takes place. But this is not all; the same work says, "If the bread be not of wheat, or if of wheat, it should be mixed with grain of another kind, in so great a quantity that it does not remain wheaten bread, or if otherwise corrupted, the sacrament is not formed." See the danger. The grocer may mix the flour so that it is no longer wheaten flour, and then the change does not take place, and the worshipper has not Christ, but a bit of bread.

What if the cereal known as wheat should become extinct? which is quite within the limits of possibility, then the mass must be discontinued, Christ must be forgotten in the world, and sinners must be left without hope and salvation. Let us

pray for the perpetuity of wheat, for Rome tells us rye, and corn, and oats, and barley will not "transubstantiate" into a Redeemer!

But, again, the same authority adds, "If any one does not intend to form, but do something deceitfully, he does not consecrate, because *intention* is required."

Now, what if the priest did not intend, and knew that he could not work the change, and I can bring you the testimony of a converted priest to show that for years he did not believe it. What if the priest was drunk, as Father Gerdeman, a converted priest of Philadelphia, confesses he has been when celebrating mass. Why, the conclusion is inevitable, the poor people are offering the worship of *latria*, the highest worship known to a Catholic, to a bit of bread.

I dislike to speak disrespectfully of anything held sacred by millions of my fellow beings, but honesty and truth require me to say, they might better worship a Boston cracker or an old-fashioned doughnut, and eat it; they would have as much spiritual nourishment, and far more physical food.

Bear with me one moment longer; and here I must beg your pardon for referring to something in every way offensive.

This guide book to Popery, the "Missale Romanum," from which I have already quoted, says: "If the priest vomit forth the Eucharist; if the species appear entire, let them be reverently taken, unless nausea arise, for in that case, let the consecrated species be carefully separated, and let them be replaced in some sacred place until they are *corrupted*, and afterwards let them be thrown into the *sacrarium*. But if the species do not appear, let the vomit be burned, and the ashes be thrown into the *sacrarium*."

I read this with regret and loathing; but it is my duty to show you the monstrous and blasphemous consequences to which this dogma inevitably leads.

Now, my Bible says, "Neither wilt thou suffer thine Holy

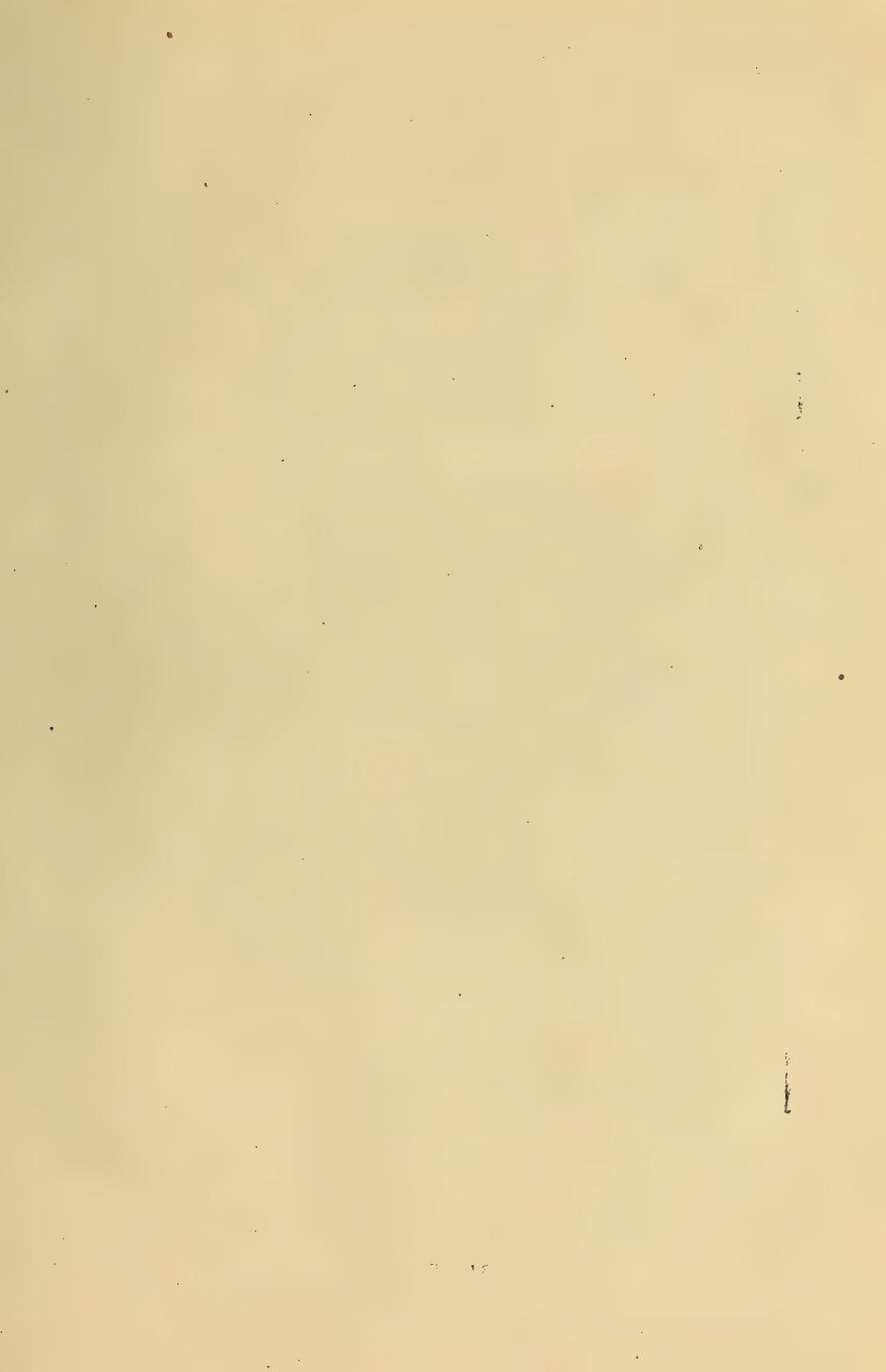
One to see corruption," which promise we know was fulfilled in the resurrection. But Rome crucifies afresh the Son of God, and now He sees corruption; God's promise has failed, and His throne which rests on truth, is undermined. This is what we get when we leave the Bible: not a mess of pottage, but a mass of pollution. The deeper we probe, the more putrid it becomes. Is it heresy to "protest" against such a Church? Is it any wonder Rome is the fruitful mother of skeptics? I do not see how she can fail to do one of two things: if you are ignorant, make you a bigot; if you are intelligent, an Infidel.

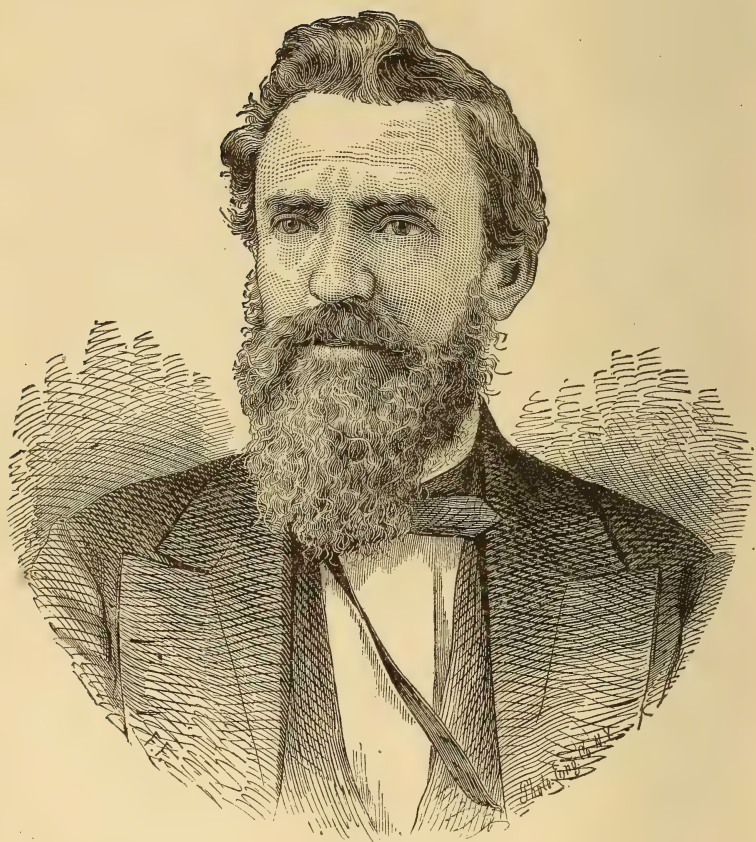
But Protestants are accused of being the great and necessary cause of infidelity.

It is the old ruse of the robber crying "stop thief." Look at France and Italy, where infidelity has run mad. I am sorry that the Bishop of St. Louis has not time to reconcile their condition with the proud pretensions of his Church. Though busy myself, I will willingly give a few days to hearing confessions in his stead, if he will undertake this task. Of course I could not forgive sins, but I would tell the poor people where they could get pardon at first hand, and at first cost, even "without money and without price."

But I must close. Let me then exhort Protestants to value, and study, and defend the Bible. It is our great charter of liberty and of life here and hereafter. In the language of Chrysostom: "Ignorance of the Scriptures is the cause of all evils." We read, that in the beginning the heavens were made by the word of God, and the new heavens and the new earth in which righteousness is to dwell, must be brought into being by that same word.

To my Catholic fellow-countrymen I would say: let no man rob you of your grandest heritage, these laws from heaven for life on earth. Cast away false and uncertain traditions and know the truth, and it will make you free. "He is a free-man whom the truth makes free, and all are slaves beside."





Yours Truly
L. W. Ford

REPLY TO BISHOP RYAN.

By REV. S. H. FORD, LL. D.

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Bishop Ryan, in his very ingenious and captivating address, noticed three prominent things which Catholics do not believe, as presented or misrepresented by non-Catholics.

1. In regard to infallibility. We allege that the Roman Church or institution enslaves the intellect to a human tribunal, called the Church. Bishop Ryan denies. His denial is based on the proposition that the Catholic first submits his reason to the Word of God with regard to this infallibility of the Church. Convinced of this infallibility by the supreme law of the Scriptures, he ever afterwards submits his reason to the teachers of the Church as his unerring guides. There can be no question as to this being Bishop Ryan's position. The Scriptures teach him that his Church is infallible; and therefore he is forced, as a matter of judgment, of conviction, to yield his reason, his whole religious destiny, to the guidance of the Church. The question, therefore, which is the headspring of the whole controversy, is one of personal, private judgment, about which every man must think and act for himself—must use his own judgment. Does the Bible teach that the Roman Church or institution is infallible in matters of faith? According to Bishop Ryan's own logic, the Scriptures alone are to be the test, the law, the supreme court, by which the claims of his Church are to be canvassed, accepted or repudiated; and the

individual reason of the inquiry is to be his supreme guide in this investigation. Now, I ask, do Catholics, or does Bishop Ryan, accept this position? Is it properly within the domain of reason—which every man has an equal right to occupy—to question, to doubt, to deny, or to prove, that the Roman Church is a Church of Jesus Christ, or that its dictum is authoritative? If this is any man's right, then the absolute supremacy of the Bible is patent, and the right of every man to sit in judgment on the claims of the Roman Church is admitted. It is therefore proven from Bishop Ryan's own logic that the Scriptures are the supreme law—the Magna Charta of the Eternal—the inspired and infallible source of appeal and authority in regard to the tremendous claims and sanctions of the Roman hierarchy. I meet Bishop Ryan on this proposition—I affirm that the Scriptures know nothing of the Roman Catholic Church; that neither her name, or Pope, or hierarchy, or masses, or gorgeous ceremonial, her dogmas, or her discipline, receive any recognition in the Word of God. In a word, not being named or known in the deed, in the record, she has, in fact, no cause, and her claim is a fiction.

But let us consider this position under another aspect.

Bishop Ryan, in his lecture, disclaimed the imputation that Roman Catholicism enslaves the reason. He claimed that the Roman Catholic was first convinced by reason that this institution or Church was divine, and that then, guided by reason, he submitted to its infallible authority. His words are:

“ They have first convinced themselves that the Church to which they pay allegiance and by which they are taught the truths of revelation is a divine institution—an unerring messenger from God to them. If, therefore, they submit to a decision of the Church, they submit to a decision of a tribunal which their reason has already accepted as unerring. If they were obliged to receive decisions on matters of faith,

without having been already convinced that such decisions were given by a tribunal that could not err, then Catholics would be slaves. But there is no possibility of slavery in our position."

Now, is it not fair to ask Bishop Ryan at what age his reason influenced him to make this momentous and irrevocable decision—one that must, according to his view, fix his temporal and eternal destiny? Was it at ten years of age or five, or when he was in his infancy? and must he abide, with no right of appeal to reason or to anything else, by the decision of that immature age, and still say, "I am no slave in this decision?" Can it be that a man's whole destiny is fixed without the right of re-consideration by the decision of his infancy, and yet that man be free? Yet this is the freedom of which Bishop Ryan boasts. "I am no slave," he says, "in this decision"—made in his infancy. But suppose it was marriage, suppose it was a mere triviality, to which his reason prompted him to decide at such an age, would any court on earth hold him bound to it? And would such bond, if enforced, have any name but slavery?

But passing by the absurdity of this position, we earnestly ask every Roman Catholic, every one acquainted with the Romanist system, is Bishop Ryan's statement true? Is it the doctrine of the Roman Church? We affirm it is not true; it is not the doctrine. And we challenge the bishop's statement as a question of fact. Bishop Ryan was made a Roman Catholic in his cradle, or in arms of his parish priest, before the dawn of reason. In his baptism he was, according to the Roman Church, regenerated, purified from original sin, and constituted a member of the Roman Church. The absolute authority of that Church was pressed upon his mind from its infancy. But the authorities at hand need not be introduced to prove what Bishop Ryan can not deny. He has contradicted his own Church.

The deceased Pope, in a letter to Kaiser William in July, 1873, claimed in unmistakable language that every person baptized belongs to the Pope. Emperor William denied it. But who would have thought that a Roman Catholic Bishop of St. Louis would join in that denial, by asserting that baptized children—that Catholics—do not submit themselves to the Church until they have convinced themselves by an act of reason that it is divine. Priest Phelan, in a lecture on Education, delivered December 14, 1874, used these words: “The Church claims the divine right to educate the young; she claims the child from the woman that she confers baptism on. The State disputes her claim, and, by sheer brute force, tears from her bosom her heaven-given offspring.” Mr. Phelan here told the truth. The child is enslaved by the Church from its baptism, notwithstanding Bishop Ryan’s contradiction, that by an act of reason, being first convinced, it submits to that slavery.

The distinctions made by Bishop Ryan in regard to the Pope’s infallibility are really contradictions of the highest authorities of the Church. Cardinal Manning claimed the infallibility of the Pope in civil—that is, political—matters. In a lecture delivered before the “Academia of the Catholic Religion” he used these words: “The spiritual power knows with divine certainty the limits of its own jurisdiction; and it knows, therefore, the limits and the competency of the civil power. And if this be so, it is the doctrine of the Bull *Unum Sanctum*, and of the Syllabus, and of the Vatican Council.” Here, then, is infallibility claimed in matters purely political, that is, the limits of civil power. Where is there room for distinctions? Who shall decide where the supposed infallibility terminates? The infallibility of the Church is thus defined by Priest Henning, in his lecture on Catholic Persecution, in St. Louis, October 25, 1875:

“There is no such thing as an absolute independence of

the Church from the State. The Church, as we are all bound to believe, as Catholics, is infallible. She is infallible in faith; she is infallible in something more; she is infallible in everything—in morals as well as in faith, and it follows that the State can never be absolutely separate from the Church; that the declaration of the independence of the State from the Church, is simply political atheism.”

Is this Catholic doctrine? We affirm it is. The infant in its cradle, the child in the primary school; the youth, the man, the citizen, the ruler and the prince, are all claimed from first to last by the so-called Church, as subjects and slaves to its arrogant assumption of infallibility. Bishop Ryan has misstated what Catholics believe. Neither Scripture nor reason, but absolute priestly authority decides them in their acknowledged slavery to a human institution.

Were it necessary to add anything to this *reductio ad absurdum*, it might be stated, beyond evasion, that the Roman Church has, in fact, erred in matters of the highest importance. The Council of Trent pronounced authoritatively that an edition of the Vulgate translation of the Scriptures, afterwards to be published, *quam emendatissime*, that is as correct as possible, was the standard edition. Thirty years afterwards an edition of that translation was published by the Doctors of Louvain; but Pope Sixtus V. not approving of it, brought out a more correct one, declaring in his preface that any one who should attempt to alter it “*in minima particula*” should be excommunicated; but three years after this infallible promulgation of the Pope, another edition made its appearance under the sanction of Pope Clement VIII., with 2,000 variations from that of Pope Sixtus; so that not only did one Pope correct the errors of his predecessors, but did this in face of the public denunciation that whoever attempted to alter *in minima particula*, should be excommunicated. My reason revolts at the thought that such men were infallible, and I can

utter the undisputed words of Pope Gregory in the olden times, in reference to the title of Pope: "I confidently say, that whosoever calls himself the Universal Priest, or desires to be so called, in his arrogance, is a forerunner of Antichrist" (Lib. 6 E, p. 30), although Gregory VII. took a very different position, and said: "The Roman Pontiff alone is rightly called universal." Infallibility against infallibility, while against them both is Pope Innocent III., who says: "The Roman Church is not the Universal Church, but a part of the Universal Church."

My reason, which, according to Bishop Ryan's logic, must be my guide in the matter, decides that the Scriptures condemn the Roman Church, and that she opposes the Scriptures. One instance of this, out of hundreds, I note. The Council of Lateran (Can. 6) prohibits the marriage of ecclesiastics, on the grounds of the unholiness of marriage itself, in direct contradiction to the Bible. The language of the canon is: "When they ought both to be and to be called the temple of God, the vessels of the Lord, the shrine of the Holy Ghost, it is unworthy that they should become the slaves of chambering and uncleanness." Let it be remembered that this is in regard to virtuous marriage. But what says the Scriptures? "Marriage is honorable in all, and the bed undefiled." Heb. xiii, 4.

In regard to what Catholics do not believe about the authority of the Scriptures, I give the utterances of Maguire in his debate with Pope, a work published and disseminated by Catholics, in contrast with Bishop Ryan's: "The Scriptures we reverence and venerate, just as we do the images of Christ and his saints. The royal prophet laughed at the gods of the Gentiles, because they could not speak; those who make the Scriptures the sole judge of controversies expose them to similar contempt, because at the best, they are but a dumb judge, consequently unable to pronounce." Is this what Catholics do not believe? Is it to this "dumb judge" that

Bishop Ryan has submitted his intellect, and learned from it that the Roman hierarchy or the Pope is infallible? And is it from an authority such as Priest Maguire recognizes the Scriptures to be—from a dumb judge—that men are to learn to submit or to sacrifice their intellect and all that is dear to them for time and eternity? And then, in connection with this, I would ask Bishop Ryan, is the Third Lateran Council, in which the persecution of heretics is recommended, a “dumb judge” to him? Does he follow its utterances? Would he, if he had the power? It decreed (3 Lat. Council, canon 16), that “oaths are to be regarded as perjuries which militate against *ecclesiastical utility* and the institutes of the Holy Fathers.” Does Bishop Ryan yield his intellect to this decree of an infallible council? If he does, what kind of a citizen is he? If he does not, what becomes of infallibility?

This question, which the bishop will not answer, presents the same dilemma that the utterance of Pope Gregory the Great does. This Pope’s language is emphatic.

I confidently affirm that whosoever calls himself universal bishop, or desires to be so called, in his arrogance, is a forerunner of Antichrist. (Lib. 6 E, p. 30). If the present Pope is universal bishop or priest, head of the Church, or desires to be so called, he is the forerunner of Antichrist; for an infallible Pope has said so. But if the present Pope is not the forerunner of Antichrist, Gregory erred, and the claim of papal infallibility is false.

The principal proof-text on which Romanists rely, to prove Church infallibility, demonstrates her error. For the command to “hear the Church” does not refer to matters of faith, but simply to the adjustment of personal difficulties. “Hear the Church,” is constantly on the lips of the advocates of Roman infallibility, from the Pope down to the lay brother. Hear the Church in what? The Pope says, “in matters of faith;” and quotes this passage in Matthew to

prove it. In fact, it proves the reverse—that the Church is to be heard only in matters of discipline. Here is the whole passage, found in Matthew xviii., 15, 16, 17:

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.

“But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

“And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.”

Now, in the name of all that approaches infallibility, what was to be told to the Church? A question of faith? No; but of personal grievance. In what then was the Church to be heard? The answer is, in her arbitration of a personal difficulty. If the offender had heard the person offended, it would have ended the matter. The church is not called upon, so far as this passage is concerned, to decide or reconcile any thing but what the “one or two more” might have done. “Go tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother.” Does this prove that the person who goes alone is infallible? Nonsense. Then how can it prove the church infallible, because she is called in to arbitrate in the difficulty. If the words, “Hear the church,” prove her infallible, then the words “Hear thee,” (the individual offended,) proves him or her equally infallible. If “Hear the church,” refers to a question of faith, then the words, “Go tell him his fault between thee and him alone; and if he hear thee,” refer to a matter of faith also; the duty to “hear” refers to the same thing, whether it be “Hear the church,” or “Hear thee.” But we know every Romanist, who has mind to comprehend a simple sentence, knows that it is not a question of faith, but “If thy

brother trespass against thee, go tell him his fault between thee and him alone ; if he shall hear thee"—about that trespass. Every Romanist must see that the duty to hear the offended brother does not make him infallible. And every Romanist must know, Bishop Ryan *can not but know*, that the duty to "hear the church" in a mere matter of personal trespass does not prove the Church infallible in any thing, especially in a question of faith, when the passage has no reference to faith.

That the Church of Rome has used this passage to prove she is infallible in faith, is a proof sufficient, if there were no other, that she is blindly fallible, and not to be trusted with the interpretation of Scripture. But now another assertion is made, which I meet under a distinct caption :

"*Is the Bible Received on Romanist Authority?*" It has been affirmed with tongue and type that Protestants receive the Scriptures as inspired on the authority of the Roman hierarchy, and that we reject spurious books because they have repudiated them. It is then asked, if we bow to the Romanist priesthood in this important matter, why not in all others? In other words, that the acceptance of the Bible, as an inspired book on this authority, is a tacit acknowledgment of the claim of Roman priesthood to infallibility. I meet this unsustained assertion by stern, unquestionable facts.

The first fact is this : The Old Testament or Jewish Scriptures which Protestants receive as of divine origin, has been handed down to us intact and complete by the Israelites, in a dead language, and therefore, undergoing no changes. Here is the proof from Josephus (contra Appion) ; he is speaking of the writings which were received by the Jews in the time of Jesus Christ, and which Protestants receive now :

"Never, although many ages have elapsed, has any one dared, either to take away, or to add, or to transpose in these, anything whatever ; for it is with all the Jews, as it were, an

inborn conviction from their very earliest infancy, to call them God's teachings, to abide by them, and, if necessary, to die joyfully in maintaining them." "They are given to us by the inspiration that comes from God; but as for other books composed since the times of Artaxerxes, they are not thought worthy of a like faith."

Josephus uses the peculiar phrase *hidia grammata*—"holy writings or scriptures"—as Paul did in his Epistle to Timothy iii., 15: "From a child thou hast known the Holy Scriptures—*hiera grammata*—which are able to make thee wise unto salvation through faith which is in Jesus Christ." Hence we know that we have the holy writings which the Jews possessed during the time of our Lord—the Scriptures which He sanctioned, and quoted, and urged men to search. What added authority could a gathering of Roman priests, calling itself a Council, give to these writings? It is thus proven that the assertion that the Bible is received on Romanist authority is absurd in itself, and an insult to our understanding.

Two hundred and eighty-three years before the Christian era, the Hebrew Scriptures were translated into Greek, at Alexandria, by a number of select learned Jews. It is called the *Septuagint* or *Seventy*, as that number of translators were selected to execute the work. The books in this Greek version of the Old Testament are the same as found in our Bibles. It is therefore evident that we have the identical books which the most ancient Jews attested to be genuine. This evidence is convincing: it may be called authoritative. Are we under any obligation to Romanism for it?

Josephus said, as quoted above, that none ever dared to add to those "holy writings." But 1500 years afterwards this daring deed was done. On the 15th of April, 1546, fifty-three persons calling themselves priests—an office unknown to the apostolic church and ministry—assembled in the city of Trent, and added to the Bible fictitious, uninspired,

and unauthorized books, and cursed all who would not receive them as divine. Here, again, is the proof from "Father" Paul, a Romanist historian, who wrote at the time, being present at the Council:

"Some thought it strange that five cardinals and forty-eight bishops should so early (in their session) decide the most important and principal points of religion, which till then had never been decided, giving authority to books which till then had been considered uncertain and apocryphal. (Hist. C. Trent, 6, 2, p. 153; London, 1676.) These fifty-three priests added to God's Word a number of books of human production. Has the daring deed been accepted by Protestants? Has the authority of these priests carried any weight with it outside of their own sect? We answer emphatically no, no. We accept nothing, and last of all the Scriptures, on the authority of Romanists.

Our second proof is from one whom they call "saint"—the learned Jerome. He says:

"This prologue I write as a preface to all the books to be translated by me from the Hebrew into the Latin, that we may know that all the books which are not of this number are to be reckoned apocryphal." "As, therefore, the church (or people) reads Judith and Tobit, and the Book of Maccabees, but does not receive them among the canonical Scriptures," etc.

The Council of Trent did receive them among canonical scriptures 1200 years after Jerome gave that evidence. What authority could that "infallible council" give in regard to those books, or any other books?

The third proof is from Rufinus, who wrote on the Apostles' Creed, in the fourth century.

"It will not, therefore, be improper to enumerate the books of the New and Old Testament, which we find by the reminders (or writings) of the fathers to have been delivered to the churches as inspired by the Holy Spirit."

Let it be noticed that he speaks of the churches to whom the Scriptures were delivered, and the writings of early Christians as evidence of this fact—that the Scriptures are inspired. There is not a word about a so-called Council decreeing what books are genuine, and what are not. But Rufinus, after enumerating the books which Protestants receive, adds :

“However, it ought to be observed that there are other books which are not canonical, and which have been called by our forefathers ecclesiastical, as Wisdom of Solomon, Sirach, Tobit, Judith, and the Books of Maccabees.”

The forefathers rejected these apocryphal books. So do we. Romanists receive them by the authority of the “Church.” What influence has that authority on us? The assertion that it has any is glaringly untrue.

The Roman establishment and all under its spell rejected for centuries the Epistle to the Hebrews. Jerome (fourth century), after stating this fact, wrote: “The Latin Church rejects it.” “But we receive it.”

In opposition to the Latin Church which dared to reject an inspired Epistle which the early Church accepted, he defiantly affirmed its inspiration.

Referring again to the rejection of the Epistle to the Hebrews, which rejection he terms “the custom of the time,” the time in which he lived, he used these words: “*Nequa quam hujus temporis consuetudinem, sed veterum scriptorum auctoritatem sequentes*”—in no manner following the custom of this time, but the authority of the earlier writers.

He rejected the authority of the Roman Church and priests who rejected the Epistle. He received it as we do, on the authority of the forefathers, the earlier writers. What have the Roman priests or pontiffs to do with our acceptance of this Epistle, or of the Bible?

Protestants receive the Scriptures as authentic, not on the

dicta of any council, but as we receive the works of Cicero as genuine; that is, on conclusive evidence. Eusebius, of Cæsarea, early in the fourth century, gave a list of the books which we receive as canonical, and showed that the Gospels and other books of the New Testament were collected by the Apostle John, and preserved in the different Churches. Origen, whom Romanists consider a heretic, spent his life in collating old manuscripts, and wrote notes on all the books in the New Testament which we receive. Origen was born in Egypt, A. D. 184, before universal bishops or general councils were heard of. He received the Bible as we do now—on evidence—and our evidence is strengthened by his testimony. Tertullian lived before Origen, and was also a heretic—a Montanist. He quoted in his writings nearly every book found in our New Testament, and testifies “that the Bible was (then) open to the inspection of all, both Christian and Pagan.”

But before Tertullian, the early Christians, or forefathers, quoted in their defenses of Christianity every book in the New Testament received by us as genuine.

Irenæus wrote five books against heresy, and in them mentions nearly every book now received by us, and describes many of the authors and the circumstances under which the books were written. Before this, a man, whose name was Justin, surnamed Martyr, was converted to Christianity from Judaism, in 133. He wrote two pieces, addressed to successive emperors of Rome, in defense of Christianity, and in them he alludes to the Gospels and other New Testament writings, and says that they were read and expounded in the Christian assemblies. We may add to these witnesses, Ignatius, pastor of the Church of Antioch, and Polycarp of Smyrna, in whose brief writings we find forty allusions to the books of the received New Testament. The evidences are overwhelming that these books were held as inspired and genuine by the Churches in the times of the Apostles. As has been stated,

Eusebius, A. D. 315, showed that they were collected by that aged Apostle John, who was the successor of Peter, if he ever had one, as he outlived all the Apostles.

But in addition to this, we have still extant the Syriac version of the first century; the Coptic and Sahidic a little later; then the Abyssinian, Arabian, Persian, and many others, all of early date, and nearly all of them agreeing with our present version.

Have these witnesses or authorities anything to do with Rome or its authority, whose priests and pontiffs at one time rejected a portion of the New Testament, and who have now added spurious writings to God's Word?

Besides all this, over fifteen hundred ancient manuscripts of the Hebrew Scriptures have been collected. Kennicott himself consulted five hundred and eighty-one Hebrew manuscripts in the preparation of his Critical Bible; and Rosse six hundred and eighty. Besides the gigantic investigations of Mill, Bengal and Wetstein, Griesbach consulted three hundred and thirty-five manuscripts of the Gospels alone. Scholz consulted six hundred and seventy-four manuscripts for the Gospels, two hundred for the Acts, two hundred and fifty-six for the Epistles of Paul, and ninety-three for Revelation. These men, together with Tichendorf and Tragelles, were what are termed Protestants; their testimony, like that of the forefathers, is convincing.

The accumulating and overwhelming evidence to the genuineness and authenticity of the Scriptures, has convinced the greatest of human minds—Bacon, Newton, Locke—and is sufficient to convince any man that the Bible is from God. But what added evidence, or what authority, could fifty-five Roman priests assembled at Trent, give to all this? The manuscripts of weight were not written or even preserved by any of that sect. The oldest—that is the Sinatic, was written and preserved by persons not acknowledging Rome or its Pope, and

was brought to light by a Lutheran. The next oldest—the Alexandrian—was made by an Egyptian before the papacy was established. Even the Vatican manuscript was made by a Coptic or Egyptian. Rome or Romanists have done little or nothing in the great work of authenticating or preserving the Holy Scriptures ; and the authority of that institution—of its popes or councils—has no weight with us in our reception of the Bible as God's inspired Word.

Thus is proven—

1. That we have the Old Testament Scriptures preserved through the ages by the Jews, sanctioned by Jesus, and termed by Paul “the holy writings.”

2. That we have the New Testament Scriptures as they were received by the apostolic churches, mentioned by Tertullian, Origen, Eusebius, and found in various Ancient Oriental versions, and substantiated by numerous ancient manuscripts.

3. That Romanists have added to the divine oracles twelve books of human origin, which were rejected by the apostolic churches, as they are by all gospel churches still.

Hence the statement that Protestants receive the Bible on Romanist authority, though so often confronting us in towering assumption, is contrary to fact, is absolutely untrue, and should never be uttered by any man who respects his own understanding and that of his fellow-men.

“*Worship of the Virgin.*” Bishop Ryan's second position or explanation as to what Catholics do not believe, respects the worship paid to Mary. Without entering at length upon his explanation, I submit, that no person exercising his reason but will consider the following prayers addressed to the mother of the humanity of Jesus, as divine worship: “O holy Virgin, Mother of my God, I place myself under thy protection this day, and every day of my life. Pray for me, and take me under thy special protection.” Again: “O most pure Mother of God! By thy virginal and most joyful

delivery, in which thou gavest unto the world thy only son, our Saviour, we beseech thee obtain for us, by thy intercession, grace to lead," etc. And again: "O, most sorrowful Mother, graciously vouchsafe to help us, by thy all-powerful intercession, to accomplish the work of our salvation." These extracts are from the common prayer-book used in this city. What in all conscience is this but divine worship, but adoration? Is it not the strongest language that one conscious of guilt would address to the Almighty? And will the distinctions between different degrees of worship, and the Greek words *latría* and *dulia*, terms unknown to the bulk of mankind, shed any light upon this, in my esteem, dark superstition?

Bishop Ryan endeavors to explain away, or at least soften, the dogma of priestly absolution. We allege that Catholics believe that the form of absolution or pardon—and I use the language of the Council of Trent—is the act of the priest in these words: "*Ego absolvo te*"—I absolve thee; and farther, (Council of Trent, sess. 14, cap. 6,) "the absolution hereupon pronounced is not conditional or declarative only, but absolute and judicial." This is what Catholics believe, though we are frequently charged with misrepresenting them when we state it. But God's Word, which, according to Bishop Ryan, must decide for me whether the institution of which he is an honored official, is a Church of Christ or a human institution, gives no intimation that any prophet, priest, apostle or minister of Jesus Christ ever assumed such authority. Never, even at the height of their spiritual authority and power as inspired men did the apostles ever assume this prerogative, but properly attributed it to God alone. Can I yield my intellect to the guidance of men who assume to stand between me and God's mercy seat? To enter a realm where God alone presides, and where apostles or angels never dared to intrude?

As a closing remark, in regard to the influence of Roman Catholic worship, so eloquently portrayed by the Bishop—its awe-inspiring ceremonial and soul-kindling music, I would like to say to Bishop Ryan that I have stood amid the bowed throngs in the Madeleine of Paris and listened to the ocean-peal of melody that rolled and swelled through that vast building, and have caught the sympathy of thousands of throbbing hearts, and then I have followed those throngs, that same Sunday night, to the Champ d'Elysees, and have beheld them indulging in the wildest revelry and dissipations, and I have been taught by the scenes, as doubtless Bishop Ryan has, that sounds and sights, and appeals to the senses, infix no abiding principles, and that those who have wept at a midnight mass in Notre Dame would shoot down in cold blood the Archbishop of Paris ; and that the fiendish scenes that flecked with innocent blood the streets of Paris, were enacted by those reared in the bosom of the so-called Infallible Church.

THE MISSION OF THE CATHOLIC CHURCH.

BY RIGHT REV. P. J. BALTES, D. D.,

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The subject to be treated now is: "Has the Catholic Church so far fulfilled her mission to teach all nations?" I maintain that she has. Now, to prove that the Church has fulfilled her mission so far, I will have to prove four points: 1. That she existed at the time of Christ. I must show that the Catholic Church has existed from the time of Christ, and has never ceased to exist. 2. That she has actually taught all nations. And, 3. That she has taught the same doctrine at all times. If I can prove this, it must follow that her doctrine is in conformity with, and the same as that received from Christ and His apostles; and if the Church has taught always what was received from Christ and the apostles, why she must have taught the same all along.

Let us examine these questions. 1. Has the Roman Catholic Church, as we have it at the present day, existed from the days of Christ? I will have no difficulty, of course, with those who believe in the Bible, in the statement that the Church, whichever it is, must last to the end of the world. There have been but three different epochs—first the law of Nature; secondly, the law of Moses; and, thirdly, the law of Grace. The law of

Nature continued to the time of Moses ; the law of Moses continued to the time of our Lord ; and the law of Grace, the Church of the New Testament, is to last until the end of the world. As we see, for example, in the prophecy of Daniel, ii. 44 : “ In the days of those Kingdoms the God of Heaven will set up a kingdom that shall never be delivered up to another people ; and it shall break in pieces, and consume all these kingdoms, and itself shall stand forever.” You might understand by “ all these kingdoms ” all the denominations or sects, or all the kingdoms of the earth ; the Church will out live any and all of them. She shall break in pieces and consume all these kingdoms, and itself shall stand forever. Now, this is the notion which the Jews had of the kingdom which Christ should establish on earth ; that it should stand until the end of the world. And our Lord says : “ I am with you all days, even to the consummation of the world.” Again He says : “ Upon this rock I will build My Church, and the gates of hell shall never prevail against her.” If she is swept away, why of course the gates of hell prevail against her. Now, we have the words of Christ that the gates of hell should never prevail against her. Those who believe in the Bible must admit this, but all do not believe in the Bible, and it is to be regretted that this class is becoming more and more numerous every day. Infidelity outside of the Catholic Church is spreading. Do not take my words alone for this. Your own preachers, my dear Protestant friends, will tell you this, and there is not a week in which you can not observe it. This infidelity is rapidly spreading, not only among the laity, but among the Protestant clergy. The Episcopal Bishop of Bath and Wells, in England, after the first visitation of his diocese, says :

“ A startling feature of the time was the enormous growth of the spirit of Popery. Within the last thirty years there were more seceders to the Church of Rome than in the preceding

two hundred years. We were entering upon a new era, when the State professed to be neutral in matters of religion. The Church had, therefore, to fight her own battles with spiritual weapons alone against all the power of Rome. Instead of looking for support to the government of the country, she must look to herself, to her own purity, vitality and strength. Failing that, she would finally fall, and the Church, which for three hundred years had witnessed for Catholic and spiritual truths would be silent in the world. She would probably break up. One portion would fall into Rome, another into infidelity; some into manifold forms of fanaticism on fanatical theories, and only a remnant would hold fast to the faith." The Bishop speaks correctly when he calls the Church of England the Church of three hundred years. The Church of Christ will never break up. If accounts are correct, the spread of infidelity amongst the Protestant clergy is very great.

I don't wish to offend any Protestant, but I do say that Infidels give a more correct statement of the Catholic Church than Protestants do. You, my Protestant friends, I do not blame you personally for this; I blame those who knowingly misrepresent us. Infidels, whilst they do not believe in the divinity of Christ, believe that the Catholic Church was established by Christ, and that she has continued ever since. They say, if there be a true Church she is the only Church, and that history, of more than a thousand years, proves that she is; but it is very hard to get members of Protestant denominations to believe that. If any of you do not believe in the Bible, I will give you proof which I am sure you will acknowledge is well grounded. I will name the Pontifical successions in the order of centuries—it would be tedious were I to name all the Popes, one after another, as they sat in the chair of Rome. We will take only those elected in each century, skipping those elected between the hundred years

successively; and we will commence with the last Pope, Pius IX., 1846. Then comes Pius VIII., in 1800, Clement XI., in 1700; Leo XI., in 1605; Pius III., in 1503; Innocent VII., in 1404; Benedict XI., in 1303; Honorius III., in 1216; Pascal II., in 1099; John XVII., in 1003; Benedict IV., in 900; Stephen IV., in 816; John VI., in 701; Sabinian, in 604; St. Hormisdas, in 514; Innocent I., in 401; St. Marcellus I., in 309; St. Callistus I., in 217; St. Evaristus, in 108, and now we come to the first one after Christ, St. Peter, in the year 66. If you take profane history, the "American Cyclopædia," for instance, you will find the names and dates as I have given them here. Now we have another proof, something that may be more public—the Councils. We will reverse the order in which the Popes were given. The first General Council was in the year 51, at Jerusalem. There were present five apostles, besides Bishops and priests. Between this first General Council at Jerusalem and the first General Council at Nice, there were fifty-two minor councils held: At Carthage, 5; at Alexandria, 6; at Jerusalem, 7; at Rome, 10; and the others at different places. All these latter were merely Provincial or Plenary Councils, but at some of them there were more bishops present than at some of the general councils. After these minor councils we find a General Council of the Catholic Church called at Nice in the year 325. There was some difficulty, some dispute to be settled. The Church is never called in General Council unless there is something very important to do. It is very difficult and laborious to convoke a General Council. Even in our days, when traveling is so comparatively easy, it takes some of the bishops six months to reach Rome. But in those days when a bishop left for Rome he often made up his mind that he would die before he could return, the journey was so long and dangerous. Hence, when Martin Luther appealed to the General Council, it was convoked because there was a general

disturbance all over the world; but that council agreed, on account of the difficulties connected with the convocation of a general council, that if any one should thereafter appeal for his personal benefit to any general council, he would be *ipso facto* ex-communicated. The Church will listen to disputes a long time. Before a dispute is referred to a general council every other means of settlement must first be tried. Hence you will find a dispute sometimes going on for thirty or forty years, or even centuries. But the Church will not call her council, will not decide until she has to decide. It is only when a dispute can not be allowed to continue without scandal that she convokes a general council. Then the matter is settled, and after that, amongst Catholics, there is not another word of dispute. There were three hundred and eighteen bishops present at the Council of Nice, who were invited from all parts of the world. This is the difference between a general and a provisional council: It is only at a general council that all are invited. At the Council of Constantinople, in 381, there were 150 bishops present; at that of Ephesus, in 431, there were 200; at Calcedon, in 451, there were 360; at Constantinople in 553, there were 165; at Constantinople again, in 680, there were 160, at the second of Nice, in 787, there were 377; at the fourth of Constantinople in 869, there were 383; and the second of Lateran, in 1139, there were about 1,000; at the third of Lateran, there were 300; at the fourth of Lateran, there were 472; at Lyons, in 1245, there were 140; at the second of Lyons, there were over 500; at Vienna, in 1311, there were 300; at Constance, in 1414, there were about 183; at Florence, in 1438, there were about 140. Then we have the Council of Trent, which lasted eighteen years. We call that Council the "Council of Reformation;" but what we understand by "reformation" is different from what Protestants understand by the term. They call "reformation"

the falling-away from the Church of Rome ; we understand the correction of abuses in morals, and the re-establishing of order in the Church, to be reformation ; and for this reason the Council of Trent is said to be the “ Council of Reformation ” more than any other is. During the eighteen years which it lasted, there must have been thousands of bishops who assisted. In the twenty-third session there were 206 bishops present. In 1869 we had the Council of the Vatican, and it might be the last we shall ever have. There were present 779 bishops at that council.

We find, according to the Holy Scriptures, as stated, that the Church must continue to the end of the world. This is our faith. If I did not believe it I would not believe in the Bible one single hour. By profane history, from her precepts, her ministry, her councils, her acts, we show that the Church which we have at the present time is the same Church as that established by Christ. Consequently she has existed from the time she was established by Jesus Christ, and that she has never ceased to exist. To you the question might arise—what have these hundreds of popes, these thousands of bishops, these hundreds of thousands of priests, in succession,—what have they been doing? It is to be regretted that many Protestants call the Pope a very bad man. They call him an “ Antichrist,” and say that our bishops are bad men, our priests are idolatrous men of darkness, and everything of that kind. We ought to be very careful what we say of any religion and of any ministers of religion. It is bad enough to be able to say anything bad of anybody, but to say so wrongfully and unjustly, knowingly, is a great crime. You have a right to your good name even after your death. Our Protestant friends should stop and examine whether the Pope is really Antichrist, and whether the bishops are really preachers of idolatry. I know this is not generally believed by our Protestant friends, but many

believe it. Let us see what the popes, bishops and priests have been doing. Their acts are public, and we can find out therefore, what they have been doing. Now, let me give you a little advice. In looking for these things you should not, as a rule, consult Protestant history ; and, of course, it would be very selfish of me to ask you to consult Catholic history. No. We believe that Catholic history is correct, and that it is the only one that is correct. But we will not ask our Protestant friends to consult Catholic history. Consult profane history, written by infidels, and see what they have written of the popes particularly, and you will probably learn to respect them, with, perhaps, very few exceptions. It is not only possible, but easy to find out what the popes have been doing, for, as I have said before, their acts are public.

Now, we come to the second part of the lecture—that the Church has been teaching all nations. We prove this, first, by traditions, secondly, by sacred and profane history ; thirdly, by the monuments ; and fourthly, by the footprints of her missionaries. What is tradition? This is something which will perhaps startle many Protestants, for outside of the Church there is a very imperfect knowledge of what we call tradition. It is misrepresented. Believe me when I tell you that, ordinarily, outside of the Church, the correct definition of tradition is not given. Therefore the question—what is tradition? It must be easy to give a definition, and I should judge, my Protestant friends, that you ought to take our definition of it. Tradition in general is the transmission of a thing from one person to another. There is sacred and profane tradition. Sacred tradition is either divine, apostolic, or ecclesiastical. Divine tradition is the transmission of those things which Jesus said or did, and which, though they may have been written at the time, were not written under the inspiration of the Holy Ghost, and are, therefore, not found in the Bible, which latter only contains so

much of what Jesus said or did as was written under divine inspiration. I will illustrate this for you, and perhaps some of you will be surprised, for I believe we have many Catholics who do not understand it properly. Divine tradition is the word of God written, but not under the inspiration of the Holy Ghost. The Holy Bible is the word of God, written under the inspiration of the Holy Ghost. Suppose our Divine Lord was speaking to a multitude in the City of Jerusalem. Some one, not inspired to write, takes down everything in writing that our Lord says. Afterward he shows it to our Lord, and asks: "Is this correct? Is this what you said?" And our Lord says: "Yes; it is word for word." Consequently, this is the word of God. But Catholics hold that this does not belong to the Holy Scriptures. Why? Because, while it is as true as the Holy Scriptures, yet it was not written under the divine inspiration. Hence at the Council of Carthage; and I believe my Protestant friends, if you knew the difficulties which the Council had in investigating these matters, you would acquire a very great respect for the Councils of the Church, the bishops examined the documents placed before them, and the four Gospels, the Epistles, the Apocalypse, and so forth, were set aside as being inspired. If both the inspired writings and divine traditions are correct, then one must be as true as the other. Were there other things written later which were not written under inspiration? Yes, of course, there were. We find St. John, towards the close of his gospel, saying: "But there are also many other things which Jesus did, which, if they were written, every one, the world itself, I think, would not be able to contain the books that should be written." All was not written. St. John says that what was written was written to prove the divinity of Christ. Consequently, for other things we must look to other sources. John says: "But these are written that you may believe that Jesus is the Christ, the Son of God; and that believing, you

may have life in His name.” Consequently there are many things which we do not read of in the Gospels at all, and many of them have come to us from being written by contemporaneous writers; and the Church, which has guarded the relics of our Divine Savior, has also guarded the words which fell from His sacred lips. Then there is Apostolic tradition. All the apostles did not write, and those that did write did and said many things of which they did not write. These were taken down by contemporaneous writers, and have come down to our day; and these we call apostolic tradition. Apostolic tradition differs from the writings of the apostles just about the same as divine tradition does from the Bible. Apostolic tradition is the tradition of those things which the apostles said and did, and which, though they may have been written at the time by contemporaneous writers, were not written under divine inspiration, and are, therefore, not found in the Bible, which only contains so much of what the apostles said or did as was written under divine inspiration. Let us suppose that the Apostle Paul delivered a sermon, at Athens, and let us suppose that Cornelius or some other one there, took down everything that St. Paul said, and that afterwards he showed it to St. Paul and asked: “Is this correct, what I have written down of your speech?” St. Paul then examines it and says: “Yes, Cornelius, this is word for word what I said.” Now, the Catholic Church will not take that into the sacred Scriptures, and she will excommunicate any one who would attempt to do so. St. Augustine gives us a nice rule, that will keep us from heresy, on this point: “That which the Church observes and which is not decreed by any council, but always retained, is apostolic.” Consequently, any doctrine, any practices, etc., we find in the Church, not instituted by any council, goes back to the apostles.

Now, what are ecclesiastical traditions? These are those

ancient ordinances and usages which were originally introduced by the pastors of the Church, or commenced among the people, and being gradually brought into universal practice have acquired the authority of law by the tacit approbation of the Christian world. But our Protestant friends tell us: this divine tradition is the word of God, and outside of the Bible no word of God can be admitted. They say Christ condemned the traditions of the Jews, and therefore they condemn our traditions also. Christ condemned some of the traditions of the Jews. He asks: "Why do you transgress the commandments of God for your traditions?" In substance He says: "You believe your traditions, but you set aside the commandments of God." Again, we say our Lord condemned those traditions that were against the law. Now, let me tell you that if I attempted to introduce any traditions that were against the written word of God, the Church would condemn me as peremptorily as Christ condemned the Jews. But again, our Protestant friends object: Moses says that nothing shall be added. "You shall not add to the word of God which I speak to you, neither shall you take any from it." (Deut. iv. 2.) Consequently it is not lawful to take away any legitimate traditions. Moses does not say "which I write to you." If he had said that, we might perhaps take another view of it, and perhaps not. But he said, "the word of God which I speak to you." Moses, we will find out, meant that the children of Israel should not corrupt or falsify his words. If the words of Moses were to be taken in the literal sense, then no more truths could be admitted at all after him. After he continued to write, what would become of the rest of the Bible? His words above given are written in the Book of Deuteronomy, but many other books follow that. Our Protestant friends also point us to the words of St. John in the Apocalypse: "If any man shall add to these things, God shall add unto him the plagues written in this book; and if

any man shall take away from the words of this prophecy, God shall take away his part out of the book of life." And so the Church would deal very rigidly with any bishop or priest, or anybody else who would corrupt, falsify or meddle with the Bible. If these words of St. John are to be taken in the literal sense, as our Protestant friends interpret them, I would like to know how it came that St. John, two years afterwards, wrote his gospel?

When our Protestant friends—and I don't wish to give offense to any one—when they come to tradition, they remind me of a certain class of unscrupulous lawyers. I suppose many of you have known such; I have. They are always bent upon winning their case, no matter how unjust or wrong it may be. By hook or by crook they will win their case. They are unscrupulous enough to examine their clients and to ask them if there are witnesses against them who can give damaging evidence against them; and if there are, these unscrupulous lawyers will tell their clients that these damaging witnesses must be got rid of. Instances are on record where such witnesses have been carried away, hidden and put in prison, and even murdered—for "dead men tell no tales"—in order that they might not injure the cause by giving their evidence. Just so with our Protestant friends who say so much against tradition. These men, or at least the originators of the different denominations, know the power of tradition as well as I do. And they know as well as I do that no heresy can stand before tradition. They know that if they admitted tradition, what heresies they had introduced would disappear before it as darkness disappears before the light. And hence, they proclaim against tradition. They make of the Bible, as understood by themselves—always with this qualification—they make of the Bible, I say, a kind of "Returning Board," and they say: "You shall not go behind this." I tell you, my dear Protestant friends, if you

wish to know the truth, if you wish to know what has been taught and believed in the Church from the beginning up to the present time, do keep that witness of tradition, and don't let anybody take it from you. Let it be present at the trial of the case. If you wish to know what the Church has taught from the beginning, I tell you, go behind this "Returning Board." You will then find many things at which you will be surprised. You may have read a short time ago of a Protestant preacher making fun at our wax lights during divine service in daytime, and of our holy water, and of other things used in the Catholic Church. But these ridiculers should take care. I would advise them to go behind the "Returning Board," and look into tradition, and they will find that all these things are traced back to the apostolic days. I can not believe these men are in good faith, and God will punish them. Ignorance will excuse a person, but wilful perversion is inexcusable. How is it that these same men, when they open upon our faults, the faults of our popes, our bishops, and our priests, and the weaknesses of our people—and I don't deny that we have our faults and weaknesses—how is it, I ask, that these same men then lift the curtain, that they summon the witnesses of tradition; how is it that they "go behind the Returning Board," and attempt to prove what they say? If they can do it in one case, why can not we do it in another? If you examine tradition you will find it is the only sure and proper channel through which we have received the Bible, the written word of God. Protestants must recognize the Divine apostolic tradition, if they do not recognize the tradition of the Catholic Church. Now this is clear: We have no certainty whatever that what we call the Bible is the word of God at all if we do not accept tradition.

Has the Church taught all nations? Why, yes. Consult our traditions, and you will find that she has. But we will

not dwell any longer upon our traditions; we will consult profane history. And what do we find? St. Peter preached in Judea, at Antioch, and Italy; St. John in Asia Minor; St. Matthew in India and Ethiopia; St. Philip in Phrygia; St. Thomas with the Parthians, Medes and Persians; St. Andrew with the Scythians of Southern Russia and Thracia; St. Bartholomew with the Indians of Southern Arabia; St. Simon Zelotes in Egypt and Northern Africa; St. Mark was first Bishop of Alexandria; St. Paul was in Arabia, Greece and Italy; St. James preached in Spain. Tertullian calls the attention of the Jews to the fact that the Christian religion is spread throughout Spain, among the different nations of Gaul, on the islands of Great Britain, and has penetrated regions inaccessible to even the Roman legions. In 202 he says that in the cities of Africa the Christians outnumbered the Pagans. France was converted at a very early period. St. Irenæus (202) says that in his time Christianity had spread into the two Germanies. In 306 there were nineteen Spanish Bishops at the Council of Elvira. The Picts were converted about 412; the Caledonians one-and-a-half century later (550.) In 420 or 422 Palladius was sent to Ireland, but he did not understand the language of the Irish people, and so he returned. But the Pope did not give up Ireland, and in 432 he sent St. Patrick, who at the time of his death, in 465, declared to the world that the Irish had become a Christian people. In 511, Fridolin went to the Upper Rhine. England had received missionaries very early, but the inhabitants sank back into barbarism, and in 595 there was very little of the Christian religion left among the Britons. Then Gregory the Great, who saw some Britons at Rome and admired them, sent St. Augustine there with forty companions. You may have noticed that some Anglicans claim that St. Paul was the first to preach the Gospel in England. They

think that if they are able to prove this they prove that the Church of England has apostolic succession.

They have not been very successful in demonstrating the claim ; but even if they did prove it, this would not help them. If St. Paul was the first to preach in England, and because of this the Anglican Church has apostolic succession, then the other denominations in that country have apostolic succession also ; but Anglicans deny the latter proposition. Besides, the preaching of St. Paul in England would not replace orders not received. Croatia, in 670, was visited by missionaries from Rome ; Central and Northern Germany, in 716, by St. Boniface ; Denmark, in 822, by Bishop Ebbo ; Sweden, in 829, by Ansgar, shortly after the Norwegians were converted ; Bohemia, in 844, by different missionaries ; Moravia, in 863, by Methodius and Cyril ; Hungary, in 950, by missionaries from Constantinople ; Iceland, in 981, by Frederic, a priest ; Poland, in 965, by missionaries from Moravia ; Greenland, in 1000, by Pomernia (1015). Prussia, proper, was not converted until 1209—the last of the pagan nations, in Europe, and the first to fall away. The gospel was preached to the Mongolians, in Asia, in 1241, by Franciscans and Dominicans sent by Pope Innocent IV. In 1219, during the siege of Darnietta, St. Francis of Assisi crossed from the Christian to the Mohammedan army to preach penance. In 1291–92, Raymond Lullus undertook to convert the Mohammedans at Tunis. In 1288–92, Pope Nicholas IV. sent the Franciscan, John de Monte Corvino, to China, and in 1542, St. Francis Xavier was sent as a missionary to the East Indies. I need not tell you much about this country. You know that Columbus brought priests with him. Eric, Bishop of Garda, who was consecrated Bishop by Archbishop Adzar, at Lundin, in Denmark, A. D. 1121, is said to have preached the gospel on the coast of what is now called New England. The authorities for this are: *Antiquitates Americanæ* ; Wheaton's *Northmen* ; *North American Review* ;

Irving's Columbus, vol. iii., appendix, title, "Voyages of the Scandinavians." Still, I would not insist upon the authenticity of the documents said to prove this. Last Sunday I read to you the declaration of a Methodist missionary, as to the success and extension of the Catholic Church in China. Examine history, and I defy you to find any nation, converted from Paganism to Christianity, that was not converted by Catholic missionaries.

You will perhaps be surprised why so many have fallen away from the Church. You may say, "Well, the Church has not attained the end of her mission yet, because the end of her mission can only be attained when all the nations are converted." You are mistaken. The mission of the Church is to preach the gospel. To convert the nations and to bring them individually into the Church, is another thing. Our Lord does not say that all nations shall be converted before the end of the world. He says that this gospel shall be preached to every nation, and then the end will come; and that is the mission of the Catholic Church. So far as I can see she has accomplished this duty remarkably well, and the doctrine she has taught has been the same everywhere.

Now we come to the third point. I shall not detain you very long. But I wish to be explicit in showing that the Church has always taught the same doctrine. As I said last Sunday, you can go where you please and you will find that the Catholic Church is teaching the same doctrine. You can get members of any number of diverse nationalities, put questions on doctrines to them, and you will find that they will all give the same answers. This follows from the gospel—"Teach them all things whatsoever I have commanded you." And if the Church does this, why she must everywhere be the same. When I speak this evening of the object of faith, or in other words, of the doctrine held

and taught in the Catholic Church, I wish to be understood as speaking of all those things which have been taught and believed in the Church as being explicitly or implicitly contained in the sacred Scriptures, some of which may at one time or other have been disputed by parties, but were finally decided and put to rest by some General Council or Pope as being of Catholic faith. You might have read in the papers lately statements that the Church of Rome has introduced many strange doctrines, contradictory to or standing in contradiction with the doctrine of the written Word of God, doctrines never taught before, and so on. I will state the question: Has the Catholic Church, or the Church of Rome, ever taught or defined a point of doctrine, or has such ever been believed by the Church as being of Catholic faith and binding on all her children, and afterwards retracted it by defining or declaring that it is not of Catholic faith? Or, to put it in another form: Has the Church of Rome ever changed anything in her doctrine which she ever looked upon as being of faith, to be believed in by all of her members? I maintain that she has not. Persons who speak of these things generally make the charge gratuitously, and on that account deserve no attention. Consult tradition, and it will prove that the charge is false. The Church has always taught the same doctrine. These men do not know how to distinguish between discipline and opinion and the real doctrine of the Church. That which is of Catholic faith, I say that the Church has never changed; and this follows from the Bible, because if she has changed anything which she has received from Christ and His apostles, she has erred and gone astray, and the gates of hell have prevailed against her. You would be sorry to hear this, members of the Catholic Church. If she has changed anything in the doctrine which she received from Christ or His apostles, why then the Holy Ghost has departed from the Church. But He was to remain with the Church, and the Holy Ghost was to

teach it all truth, and to abide with it forever and forever. Then, have the words of God deceived us? According to the Scriptures the Church can never change. By many Protestants it is acknowledged that since the Reformation there has been no change; and I will show that those things which Protestants call changes are not changes at all. At the time of the "Reformation" the Church of Rome had all these doctrines: purgatory, forgiveness of sins, sacraments, and so on, that she has at the present time. They have not been introduced since, and if they had been Protestants would be the first to point the finger at doctrines which had been changed. Go back three hundred years—were it possible for the Church of Rome to change any of her doctrines from then to the present time. She has maintained all the time that she was the only true Church. Were she to change her doctrines, would not her enemies—and she has had numerous enemies—have discovered such changes at the time? Then again, if any change in doctrine were made, it would have been found out by her own people. Protestants are mistaken when they think our people will submit to everything. There is no class of people who so respect their clergy; but let the clergy change a doctrine, and attempt to teach it as changed, and you will see how soon they will fly up against them. You may have read the other day that a Protestant clergyman told his Irish servant girl that Bishop Ryan had stated that priests could forgive sins. She said at once and emphatically, that if Bishop Ryan, or any and all the Bishops in the land said that, she would not believe it to be the doctrine of the Catholic Church, and that if he did preach this he would soon cease to be Bishop. Hence, it is impossible for the Church to introduce any changes in her doctrine. I will not dwell particularly upon this. But Protestants object to the doctrine of Papal infallibility, which some of them say is a new doctrine. They will tell us that even in our days the Church of Rome

has changed her doctrine. They say, didn't we, in the year 1870, see the Church declare Papal infallibility, and thereby make a new article of Catholic faith, binding upon all the members of the Church? Did not she, in the year 1854, pronounce upon the Immaculate Conception of the Blessed Virgin, making it a dogma of faith binding upon all her members? I say, yes, this is the case. Protestants reply, "This is a change of doctrine." Not at all. This does not mean a change of doctrine. When the Church announces the end of any dispute it does not change any doctrine; it simply decides. Suppose there is a dispute on a point of law in our Courts. The matter is brought before the judge. He examines the case and decides the point in dispute. Is the law changed by reason of this decision? It certainly is not. Suppose the matter in dispute is brought from one Court to another, and finally it appears before the Supreme Court of the United States. There the judges inform themselves, and after examining the case they finally decide, and that settles the matter? Does that change the law? What lawyer would say that? The law remains the same all through; the decision of the Court merely determines what the law really is, it does not introduce any new law. Just so with regard to any point settled by a General Council. The infallibility of the Pope had been disputed by some. But I could show you that the doctrine which we hold to-day as to the infallibility of the Pope has always been the doctrine of the Church. To be infallible the Pope must speak *ex cathedra*. If he preaches in the city of Rome to the Romans he is looked upon as being as fallible as I am, and the same when he speaks to any particular nation. It is only as head of the whole and universal Church, to all the members of the Catholic Church, on points of Catholic doctrine, that he is looked upon as being infallible. If I had time I would show you that this doctrine has been believed in from the beginning; and the same with

regard to the doctrine of the Immaculate Conception. The Church, then, only decides a point when the dispute can not be allowed to continue any longer without scandal. The Council of Trent decided against Martin Luther, in that there are seven sacraments instituted by Jesus Christ. Martin Luther said there were only three, but afterwards he "switched off" one, and said there were only two, strictly speaking, and the Church decided against him. Examine tradition and you will find that the doctrine of the seven sacraments had been taught from the earliest ages. Zwingli denied the real presence of Jesus Christ in the Blessed Sacrament. He said it was nothing but bread and wine. Now, the Church assembled in Council and condemned this heresy of Zwingli, and declared that in the Holy Eucharist there is really contained body, blood, soul and divinity of Jesus Christ. This doctrine has always been taught from the apostles, and any one who, since its declaration, denies it, is excommunicated. Again, take Arius, who denied the divinity of Jesus Christ—and no matter who gets up and preaches some strange doctrine he will always find some followers. Arius and others, who, like Protestants, took the Bible and judged for themselves, proved from the Bible that Jesus Christ was not God. They got many followers. The consequence was there were many disputes and a great deal of scandal. The Church then invited Bishops to come from all parts of the world to examine into this matter, and it was then that the Church decided that Jesus Christ is the only begotten Son of God the Father—that he is both God and man; and any one who will deny this point of doctrine hereafter shall be excommunicated. Did the Church change her doctrine? Certainly not; there was no change. To make a long story short, and to show that I am in earnest, I will say to my Protestant friends, if you will show me where the Church has ever changed a point of doctrine which she once regarded as of faith, and which she once imposed upon all her

children, I will say then she is not the true Church, she is not infallible, she is fallible, and she is not the teacher which God has given us; and I give you my word for it, my dear Protestant friends, if you make good your wide assertions, that the Catholic Church has changed her doctrine, I will give up the Church

But Protestants say, "Is the Pope infallible? for he is a very sinful man." That is not the point at all. Protestants can say that every Pope is a very sinful man, but they should consult the proper authorities before saying so. We call the Pope the "Vicar of Jesus Christ upon earth." The Pope acknowledges himself a sinner, as also I acknowledge that I am. He goes to confession as well as myself, and perhaps he goes more frequently than most members of the Catholic Church, and he would not go to confession unless he considered himself a sinner. But some Protestant preachers say, "If the Pope is a sinful man like the rest of humanity, how can the Holy Ghost speak through him?" I believe, my Protestant friends, your preachers maintain when they interpret the Scriptures, that they do so under the inspiration of the Holy Ghost, and that when they preach they do so under the same influence. If I were a member of a Protestant congregation, when the preacher got up I would ask him to make confession. I would say, "I have a right to see who is going to speak to me, whether the Holy Ghost or Satan. If you have any sin, the Holy Ghost can not speak through you according to your doctrine, and we have a right to judge for ourselves." This is a practical application. You would not ask him to confess in the sense that Catholics do at the confessional, but before all, so that you would all be able to know who is speaking to you—the Holy Ghost or the Devil. I think this would be very consistent. I imagine you would find out that this good man who so declaims against the Church, would not reduce what he says to a practical form.

I have shown you that the Catholic Church as we have it to-day, goes back to the days of the apostles; that she has taught all nations; that she teaches everywhere the same doctrines; and that she has always done so. Does not this alone show you, independently of what I said last Sunday, of her being the divinely constituted teacher of the human race—is not this sufficient for you to see that she must be of divine origin, that she can not possibly be the work of man? If she were the work of man, read what she has suffered in the first ages, read what she has suffered since and is still suffering in pagan nations and in Germany, where her bishops and priests are driven into exile, and you will see that she has never moved a single nail; she remains firm as a rock, and she has always been so, and will still be so to the end of the world. There is no other institution on the face of the earth like this. If she were not a divine institution, but the work of man, she would be soon swept away. I would again appeal to your desire for heaven. You all desire to be saved, you all are called to be saved, and you must believe. You must be taught. Examine, my dear Protestant friends. Is it not possible you may have been deceived? Do you not see that the nations which once left the Church are returning again? Do you not see that the most learned men, the most noble men, are re-returning to the Church of Rome? I have heard it stated that in the United States there are 30,000 converts to Catholicism annually. This is probably exaggerated. I am of the opinion that there are not less than 10,000. In England, you find some of the most learned members of the Anglican Church are returning to Catholicism. I will instance Drs. Newman and Manning, the Earl of Bute, Lord Ripon, Faber, Lord Spencer. Men and women of the highest and noblest families are returning. It is said that over 300 Protestant clergymen have joined the Catholic Church in England. In the United States, I will name Bishop Eves, of the Protestant Episcopal

Church, Archbishops Baily and Woods, Bishops Wadhams, Bacon, and quite a large number of clergy, are converts. The number of ministers from the different denominations who have become Catholics is very large, among them being the late Dr. Bronson Hecker, Drs. Stone, Rogers; among the laymen there is Huntingdon and Barnett, and many physicians and lawyers of the highest standing; also Newton, the great engineer. You should humble yourselves before God, and He will send you light from Heaven, and direct you that you may find the truth, and he will give you courage that you may follow it up and be saved. But you may object to joining the Catholic Church, because so many Catholics are poor. But is it not better to be a slave in the house of the Lord, than to dwell in the palaces of kings? Then some of you may say: "What will my father and mother, and brothers and sisters say?" Does not the Lord say, "Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundredfold and shall possess life everlasting." Then again, it might be said, "But I shall suffer in my business." And yet again Christ says: "What shall it profit a man, if he gain the whole world and lose his own soul?" And he also says: "Seek ye first the kingdom of God, and all these things shall be added unto you."

We give the following cards of Bishop Baltes and the reporter of the *Globe-Democrat*, without any comment.

THE PUBLISHER.

A CARD FROM BISHOP BALTES.

Editor Telegraph:

I deem it my duty to inform the public that the lecture given by the *St. Louis Daily Globe-Democrat*, of yesterday, as having been delivered by me Sunday evening, the 27th inst., is so disfigured that I can not recognize it as mine at all. The order is so deranged in some instances, that it is impossible to say for which point an argument is intended. Connections and conclusions have, as a rule, been left out, the points jumbled into each other, and in some instances, statements made which are not consistent with facts, etc., so that, whilst glancing over it, I was obliged to turn back, several times to see as to whether I had not got into some one else's lecture. The fault probably lies in the hurried manner of bringing it before the public, through the press, both of which I have always been most anxious to avoid.

P. J. BALTES,

Bishop of Alton.

REPLY TO BISHOP BALTES.

Editor Telegraph:

You published on Wednesday evening a card from His Grace, Bishop Baltes, which is very severe on the *Globe-Democrat's* report of his lecture of the preceding Sunday. Without wishing to even suggest the question of veracity, I, as the reporter, desire to state that I am compelled to defend the report, and to prefer my phonographic notes, taken *verbatim*, to the memory of His Grace. That the report is correct in the main, I leave those who heard the lecture, and afterwards read it as given in the *Globe-Democrat*, to judge. Every word uttered by the Bishop was taken down by me, and, with the exception of his recapitulation of the former lecture, every word appeared in the paper in the order as uttered—repetitions (of which there were a great many) being of course omitted. If "conclusions and connections" were left out, and "statements made which are not consistent with facts," that is not the fault of the reporter; he did not deliver the lecture. As a matter of fact the reporter corrected four or five errors in statements, by special request of His Grace after the lecture was delivered.

REPORTER,

Globe-Democrat.

St. Louis, January 31st.

REVIEW OF BISHOP BALTES' LECTURE.

on "The mission of the Catholic Church"

BY REV. P. G. ROBERT.

(a.) The Bishop of Alton says in his sermon delivered on the 28th of January, that the Catholic Church has existed from the time of Christ. Of this there can be no question. Nay, the Church of Rome, as a part of the Catholic Church, has also existed from apostolic times. But to say that Daniel prophesies the destruction of Protestant sects by that Roman Church, when he predicts that the kingdom of God shall "consume all these kingdoms," is to illustrate the charge that men, handling the prophecies without judgment, can find anything in them that they wish. On the same principle of interpretation I might make the words apply to the overthrow of the Jesuit, Dominican and Franciscan sects in the Church of Rome. Indeed, a great deal might be said identifying them with prophetic words. The Bishop's quotation is from Daniel's interpretation of the image of which Nebuchadnezzar dreamed. Daniel vii. confines its interpretation to the kingdoms of Babylon, Medo-Persia, Macedon and Rome. I imagine that Daniel's interpretation will hold against that of the Bishop of Alton.

If the preacher will continue his researches under this head he will find that the Roman monarchy ends with the feet of the statue. These are composed of iron and clay—an unhappy mixture of incompatibles, of things temporal and spiritual, aptly fulfilled in the Pope's two swords, one of which

stood for the temporal power once exercised by the Bishop of Rome. Looking still further, he would have found the record of "a horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows" (Daniel vii. 20); quite as fully described by St. Paul as one that, "as God, sitteth in the temple of God, showing himself that he is God" (2 Thess. ii. 4). Perhaps if fulfilled prophecy were my theme, I might be able to prove that Bishop Baltes had entirely mistaken Daniel's meaning, by quoting from the "Ceremoniale Romanum," compiled by "Marcellus, a Roman Catholic Archbishop, and dedicated to Pope Leo X." As the enthronization and adoration of the present Pope Pius IX. were conducted according to the directions in this book, it is exceedingly interesting to us; more so, indeed, than I imagine it to be just now to Bishop Baltes. According to the Ceremoniale, the new Pope is clad in papal robes of scarlet, a vest of pearls, and a mitre adorned with gold and precious stones. He is then conducted to the Church of St. Peter. "He is led to the altar; he prostrates himself before it and prays. Thus he declares the sanctity of the altar. He kneels at it, and prays before it as the seat of God." (Wordsworth.) After this prayer, the direction of the Ceremoniale, as translated by the present Bishop of Lincoln, is as follows: "The Pope rises, and wearing his mitre is lifted up by the Cardinals, and is placed by them upon the altar, to sit there. One of the Bishops kneels, and begins the *Te Deum*. In the meantime the Cardinals kiss the feet and hands and face of the Pope." When it is remembered that *proskunein* is one of the words used in sacred Scripture to signify idolatrous "worship by kissing;" that this ceremony of worshipping and kissing the Pope is called the "Adoration," and that a Pontifical coin bears the legend, "Whom they create, they adore" (*Quem creant adorant*), it will be easily seen which interpretation of Daniel bears most

vraisemblance, that of Bishop Baltes, or this which I respectfully suggest. The Bishop's quotation is singularly unfortunate.

(*b.*) The quotation from the Bishop of Bath and Wells is no doubt fairly made; for there are very many among us nervously timid at the encroachments of Rome. I am not. But the conclusion the Bishop draws from this extract is rather uncharitable, viz: that infidelity is spreading among the Protestant clergy. Indeed, I am face to face with another of the preacher's logical puzzles. The Bishop of Bath and Wells warns us against the "enormous growth of the spirit of Popery." The Bishop of Alton draws the conclusion, or affirms the fact, that "infidelity is spreading among the Protestant clergy," therefore, infidelity and romanism are identical. Pardon me, wretched heretic that I am, I would not presume to go that far. I simply put the *ergo* to Bishop Baltes' major and minor. Without doubt infidelity is spreading. Rome schismatised from the East, and then proceeded to burden herself down with a heavy load of customs and traditions, which have made "the word of God of none effect" (St. Matt., xv. 6). Under this weight, the West fell to pieces. The East petrified. The power of Christianity was curbed. Our Lord could do no mighty works at Nazareth, not because His arm was shortened, but "because of their unbelief." (St. Matt., xiii. 58). The Church does little now, not because her power is minished, but because of her schisms. If schism be the mother of infidelity, it is a question of important concern who first created the schism?

(*c.*) I am somewhat abashed at the assertion "that infidels give a more correct statement of the Catholic Church than Protestants do." I know that it was suggested by one of the Bishops at the Vatican Council—who, like Archbishop Kenrick, accepted the Primacy of Rome, but was too much of a theologian and historian to accept the infallible monarchy of

its Bishop—that by the same line of argument that the Pope's inheritance of St. Peter's infallibility was established, it could be proved that Pius IX. ought to be “converted.” But is the *mot* applicable to us? Must we become infidels before we can fairly see or state the claims of the Roman Catholic Church? What does Bishop Baltes mean by so continually skirting this ragged edge of unbelief?

(*d.*) The Bishop gives a catalogue of Popes, one to each century, to establish the fact that Rome possesses apostolic succession. No Catholic doubts it. The question to which the lecturer should have addressed himself is, not whether the See of Rome has it, but whether that See alone possesses it. The difference is important. Without doubt Rome cannot claim what the Bishop of Alton has arranged his catalogue to make appear—that is, that St. Peter was Bishop of Rome until A. D. 66.

Because St. Paul says (Galatians ii. 9) that Cephas (Peter), with James and John, went to the circumcision and he to the heathen, and he expressly claims Rome as Gentile (Romans i. 13). and therefore not pertaining to St. Peter at all.

2. Eusebius says: “Peter appears to have preached through Pontus, Galatia, Bithynia, Cappadocia and Asia to the Jews that were scattered abroad. He also finally came to Rome, and was crucified with his head downward.” (Book III. c. 1). The force of Eusebius' “finally” is applicable to St. Peter's death, and its manner—not to any episcopal rule of his at Rome. This testimony of the great historian is confirmed by the fact that no continuous history, and very few mentions of him, are found in sacred Scripture, after St. Paul had “withstood him to the face” at Antioch for temporizing with Judaizers; and by another fact, that St. Peter's first epistle is directed to the “strangers (Jews) scattered through Pontus, Galatia, Cappadocia, Asia and Bithynia” (1 Peter, i. 1)—the

very regions in which Eusebius declares him to have labored.

3. Not a word in Scripture sanctions even a most doubtful inference that St. Peter ruled at Rome. Not even does the Apostle himself hint at it, although he dictated St. Mark's Gospel, and wrote three epistles.

4. St. Paul wrote to the Romans about A. D. 58, according to the best authorities. He names twenty-seven (27) different persons in the last chapter, to whom he sends his salutations, besides referring to others "of the household of Narcissus"—to "all the brethren" with Hermes—to "all the saints" with Olympas and others. And yet St. Peter's name does not once occur. Could it be possible, then, that he was there in A. D. 58?

5. More than this. St. Paul writes about A. D. 62 from the City of Rome, epistles to Philemon, to the Colossians, Ephesians, Philippians; and in A. D. 68, his last to Timothy. In these letters he sends salutations from Christians at Rome to others elsewhere. Still no mention of St. Peter. If he was there, he was silent, sullenly dumb, and St. Paul disrespectfully reticent respecting his superior.

Why our venerated Archbishop Kenrick did not disparage Pius IX. by half so much, and yet we heard of it, and have not heard from him since the woeful year 1870.

6. How comes it that St. Clement, third Bishop of Rome, advanced no claim on behalf of Peter and himself? According to Bishop Baltes, he was his plenary successor. He does not, indeed, ignore him, for he says: "Peter, through unrighteous envy, endured not one or two, but numerous labors; and, when he had at length suffered martyrdom, departed to the place of glory due to him." (1 Ep. ad Cor. v.) Scant words for the prince of apostles, especially when immediately followed by a short but complete eulogy on St. Paul, who, "preaching both in the East and West, gaining the illustrious reputation due to his faith, having taught righteousness to the

whole world, and come to the extreme limit of the West (Spain and Britain), and suffered martyrdom under the Prefects." (Ib).

7. Now, let us examine into the dates a little space. St. Jerome is the first authority that fixes St. Peter's rule at Rome at twenty-five years, from A. D. 42 to 68. It is plain, from a careful reading of the Acts, that the scene of the apostle's labors for twelve years was confined to Judea and Samaria. This brings us to A. D. 45. St. Peter must have written his second Epistle near the end of his life—for he says, "Knowing that I must shortly put off this tabernacle, even as our Lord hath showed me," (2 Peter, i. 14.) The first Epistle could not have been written very long before, for he says: "This second Epistle, beloved, I now write you" (2 Peter, iii. 1.) But the second was written after St. Paul's martyrdom, for he expressly declares he has seen "all of the epistles" of his beloved brother Paul (2 Peter, iii. 15, 16.) Now, the first epistle is dated from Babylon, then a place of importance as the Eastern headquarters of Jewish merchants. St. Peter had evidently gone there, after the agreement between St. Paul and himself, to divide between them the Jews and Gentiles. If, however, Bishop Baltes insists, with some of his doctors, that "Babylon" here is a figurative expression for Rome, very well. He must also interpret it by the same rule in the Apocalypse.

8. Now, if St. Paul was martyred in A. D. 68, the latest date ever taken, then we have $45 + 25 = 70$ A. D. Then St. Peter must have done little else than remain in Rome, shortly after his release from prison in Jerusalem—and then no time whatever is left for the Episcopates of SS. Linus, Cletus and Clement. The latter survived St. Peter, and recorded his death. And as St. John outlived St. Peter likewise, then we have the strange spectacle of an inspired apostle, and he the one specially beloved by our Lord, the inferior and

subordinate of an uninspired and ordinary diocesan bishop.

I have been somewhat full perhaps in this part of my letter, because this claim for St. Peter and his successors is the foundation stone of all of Bishop Baltes' most unwarranted assertions. I merely add that I might yield everything that is claimed for St. Peter, and yet leave the Romish assertions to be proved; for, until inspiration is proved to be heritable, no evidence can attest that diocesan bishops of the See of Rome, *ipso facto*, became possessed of Peter's prerogatives, except on the theory of the Grand Llamaism of Thibet.

(e.) I confess I do not see the Bishop's full purport in giving his learned list of the councils, their dates, and the number of prelates composing them. One object is evident. He wishes to leave the impression that all these councils were synods of the Roman Church.

But there are a few historical facts that completely contradict any such supposition. For:

1. The Council of Jerusalem, A. D. 51, was presided over by St. James, who also pronounced the decree: "Men and brethren, hearken unto me. * * * Wherefore my sentence is." (Acts, xv. 13, 19.) Language utterly inconsistent with the claim that St. Peter was at this time the supreme head of the Roman Church, and that this was a council of the Roman Church.

2. The General Council of Nice, A. D. 325, declared in its Encyclical, that it was convoked "through the grace of Christ, and our most religious sovereign, Constantine." The Bishop of Rome is a nonentity there.

3. The General Council of Constantinople, A. D. 381, addresses the Emperor Theodosius, in its synodical letter, in this wise: "We beseech your Piety that the decree of the Synod may be ratified, and as you have honored the Church by your letter of citation, so you would set your seal to the conclusion of what has been decreed." This council, it is

true, does take notice of the Roman Bishop; but only to assert, indirectly, that he is indebted to the political importance of his See for his pre-eminence, and not to any imaginary divine enactment. "The Bishop of Constantinople shall have the privilege of rank next after the Bishop of Rome, because Constantinople is new Rome" (Const. canon iii.) To what a flood of light does Bishop Baltes close his eyes when he contradicts a canon of a general council that ascribes the eminence of the Bishop of Rome (expressly so calling him) to the fact of his being the prelate of the Imperial City, and not to any inheritance of imaginary rights from St. Peter.

4. The General Council of Ephesus, A. D. 431, in its Encyclical declares "The Holy and Ecumenical Synod (to be) gathered together in Ephesus by the decree of our most religious Emperor." And forbids any to "bring forward or to write or to compose any other creed than that established at Nice" (Eph. canon vii.)

The General Council of Chalcedon, A. D. 451 (which it will be remembered unfrocks the Bishop), in the "definition of faith, agreed upon at the Council of Chalcedon," declares "the holy, great and Ecumenical Synod (to have been) assembled by the grace of God, and the command of our most Christian and religious Emperors, Marcian and Valentinian."

This brings us far enough to establish the fact that none of these councils, whose ecclesiastical language was Greek, and reaching from A. D. 51 or 52 to A. D. 451, were convoked by the Bishop of Rome, governed by him, or yielded him any special obedience. Indeed, if Roman tradition be true, St. Peter was Bishop of Rome at the very time he occupied a subordinate position under St. James; and a subsequent council expressly grants Rome's Bishop a primacy that is due to a political accident. And yet with these facts staring him in the face (and it would be uncourteous even to hint that so eminent a person as Bishop Baltes is ignorant of them) he puts his list

of councils in such shape as to leave the impression that they were all assemblages as Roman as Trent and as heretical as the Vatican.

I confess I can not understand it. It is a logical conundrum.

He calls the Council of Trent "The Council of Reformation." It seems, then, that something and somebody needed reforming, else it would not have been assembled. Who? Not the schismatics and heretics. They are always condemned without stint. The reformation, then, must have been needed in the Latin obedience. Trent did not succeed in its object, except on the principle of *lucus a non lucendo*. Light from not shining—a council of reformation, because it did not reform.

But what conclusions shall we draw from these facts? Without doubt the Catholic Church has held a succession of bishops from the beginning. Equally true that general councils were assembled when necessity required. True, also, that the Bishop of Rome had nothing to do with their convocation, but in primitive times the apostles, and subsequently the emperors, called them together; and these facts, so far from proving the Church of Rome to be solely the Catholic Church, on the contrary prove that she has usurped a name to which she is not entitled, and advanced claims that are without foundation in Sacred Scripture, or ancient authors, or general councils. The Church of Rome is the Catholic Church in the same way that Louis Napoleon was Emperor of the French. I wonder, indeed, that the title to her creed does not set her people to thinking. What business has the "Holy Roman Church" in the United States of America?

(f.) Bishop Baltes has given a list of the popes of Rome. He asks: "What have the popes been doing?" Very wisely he does not answer his own question. It would be hard for me to write the answer. It would be worse than penance

for him. Indeed, I do not think you would print some of the replies. But there are some points that had just as well be made as not. For example, Pope Liberius was an Arian, or professed to be, to get back to Rome; Pope Honorius was a monothelite, and taught the rank heresy infallibly; Nicholas I. declared baptism in the name of Christ alone, to be valid Christian baptism; Stephen II. allowed baptism to be administered with wine; Eugenius IV. rendered so very peculiar a decision on the matter and forms of the sacraments, especially on the requisites for ordination, and the use of the sacred vessels therein, that every sacramental act of the Roman Church is invalidated to this day. It is only necessary to name Boniface VIII. to see *Unam Sanctam*, with all its "strange enormities," rise before the eye. Now, let it be marked, I make no reference to the *Antonellianism* (if I may coin a word) which has sullied the robes of many lifted to this high eminence. For that is a weakness pertaining to humanity, and may exist without invalidating official character, or impugning the validity of official acts, in Church or State. But I have cited at random, cases that bear on the question of infallibility; and on the claim that Bishop Baltes impliedly sets up, when he recites the continuous list of the rulers of Rome as evidence that Rome only is the Catholic Church.

Gregory I., indeed, declared "infallibly" that the bishop who asserted himself to be the "Universal Bishop" was the precursor of Antichrist. While the utterance of Pius IX. is yet trembling upon the ear, making republicanism a sin, and the increase of knowledge in this nineteenth century (which is the direct product of true Christianity) a crime; which transforms Bishops of the Church of God into mere dignitaries of the Roman Curia, and Presidents and Emperors and Kings satraps of the the Vatican Vice-God; which denies that Jesus Christ is come in the flesh, by making his mother to be immaculately conceived, and so not truly

human, since the nature engendered of every man since the fall of Adam is, on earth, inseparable from sin; and therefore the Blessed Virgin was not perfectly human if she were not “conceived in sin and born in iniquity;” which makes a man assume the role of God, and submit to be worshipped on the altar where the body, blood, soul and divinity of Jesus Christ are ordinarily supposed to rest—which virtually rests our salvation on human merit rather than the blood of Christ: I say all these results attendant on the assumptions of the successors of the good old Bishop Gregory, incline one to think of him as of Annas, “But this said he not of himself; but being High Priest that same year—*he prophesied.*”

(*g.*) On the subject of “tradition” the Bishop uses the word in two senses. He sometimes means by it what he calls “divine, apostolic and ecclesiastical” tradition, and afterwards confounds it with ecclesiastical history.

He relies, to some extent, on sacred Scripture to sustain his views. His version of Deut. iv. 2, is “You shall not add to the word of God which I speak to you, neither shall you take any from it,” and closes: “Moses does not say ‘which I write unto you;’ but what ‘I speak unto you.’” He might have added as pertinently “which I do not ‘sing’ unto you.” The Bishop is misled by the *loquor* of the vulgate. Moses uses a verb (*tsavah*), meaning to command—to give a precept. Its subauditur sense carries the idea of a command put in permanent form. As evidence: A noun (*tsyyun*), is formed from this verb, which means, a pillar—a column set up. If, then, the question is raised from that verse, the more reasonable presumption would be that Moses either refers to the two tables of stone, or to the four books preceding, which were committed to writing during the forty years wandering, or to both. God had commanded him to “write these words,” as He afterwards did to Isaiah, Jeremiah and Ezekiel. Our Lord’s saying gives force to this thought. “If ye believe

not (Moses) writings, how shall ye believe My words" (St. John v. 47.)

I do not think it worth our while to delay over the argument that a literal interpretation of Moses' words would have prevented any subsequent prophetic utterance, unless the Bishop agrees with the infidel that because God once set the Cosmos in motion, He is estopped from working miracles. It is, in principle, the same argument. But that would stop the flow of the fountain of our Lady of Lourdes as effectually as the German Magistrates did one that was beginning to bubble in the Bishop's fatherland. His argument proves too much, especially when one considers that it is just as forcible against any more "speaking" as against any more "writing."

But let us come now more closely to a definition. "Tradition," is something handed down, or delivered. It matters not how—orally, by writing, monuments, coins; in any way that will communicate information from preceding to subsequent ages. In this sense Scripture itself is a tradition. But the Bishop confines it to the words of our Lord, or the Twelve, not written in the Bible, but transmitted by uninspired men. He illustrates his meaning by two hypotheses, both to the same point. I, therefore, only quote one: "Some one not called or inspired, takes down everything in writing that our Lord says. Afterward he shows it to our Lord and asks: 'Is this correct? Is this what you said?' And our Lord says: 'Yes, it is, word for word.'" That would be divine tradition. Similarly we would obtain apostolic tradition. Well, I think I should doubt it; for, in the first place, nothing like this ever occurred, except to Bishop Baltes' mind. Besides, I should instantly deny it from internal evidence, on the ground that the Blessed Lips never spoke after that style.

But the Bishop does not seem to have considered how terribly destructive his argument is. Our Lord's words, confirmed by Himself, only make a divine tradition, because the

man that reduced them to writing was not inspired. Let us see, then: St. Luke wrote his Gospel and the Acts under St. Paul's dictation. St. Mark, his Gospel under that of St. Peter. The Epistle to the Galatians was written by an unknown amanuensis, and authenticated by St. Paul's autograph from vi. 11, 18. Some think possibly that Silvanus was St. Peter's amanuensis (1 Peter, v. 12.) I will be candid and acknowledge that I think this scripture only means that Silvanus was the bearer of the epistle to Asia Minor. But by Bishop Baltes' canon of interpretation, all these scriptures of which I have made mention are simply "apostolic traditions," as we have no assurance that either St. Mark or St. Luke were themselves, inspired. The good Bishop is indeed preaching the "gospel of doubt."

Unquestionably there are ecclesiastical and hermeneutical traditions—traditions, that is, that record interpretations of Scripture given by the disciples of apostles—statements of rites and ceremonies and canons of discipline originating with the apostles. But all these are matters of record—for the doctrinal traditions of what apostles taught before the Scriptures were written, have been crystalized in the creed. Writing, writing everywhere, and not a line to help out the Bishop of Alton even in his very mild statement of what tradition is.

I shall have nothing to do with the case of the "unscrupulous lawyer" and the "Returning Board" illustration. That is feeling. I am reasoning. The question is, is Sacred Scripture sufficient for salvation? or must it be patched out with something called "tradition?" I can not accept Bishop Baltes' explanation. Let us hear the Council of Trent. It decides that, "following the example of the orthodox fathers it receives and venerates all the books of both the Old and New Testaments, since God is the author of both; and also, those traditions pertaining as well to faith as morals, just as they have been preserved by continuous succession in the

Catholic Church, either from the mouth of Christ, or from the dictation of the Holy Spirit, with an equal feeling of piety and reverence" (*pari pietatis affectu ac reverentia*). An ecumenical council (as the Bishop rates it), destroys the distinction he would make between the inspired Scriptures and these "divine, apostolic and ecclesiastical traditions." Pardon me, if I call this a terrible dishonor to the Word of God.

(h.) I do not propose to defend the Church of the English-speaking peoples. I simply call attention to the fact that wherever Anglicanism has gone—and that is now all around the world—it teaches the creed of the Holy Catholic Church, and pays no allegiance to any foreign potentate, spiritual or civil. It establishes independent national Churches, just as SS. Peter and Paul did, and preserves its unity through that diffused Episcopate of which St. Cyprian says every Bishop has a part. But I am glad to see that Bishop Baltes does not find it in his heart to reiterate the denials of the existence of the Church of England, previous to the mission of Augustine in A. D. 596. He quotes Tertullian as saying in A. D. 202, that the Christian religion had penetrated beyond the eagles of imperial Rome, into the Island of Great Britain. Of course, Bishop Baltes will not deny that at that day it could not have gone there without Bishops, who are the spiritual ancestors of the Anglican Bishops of to-day. What he means then by saying a little further on: "Then Gregory the Great who saw some Britons (Angles?) at Rome, and admired them, sent St. Augustine there with forty companions. You may have noticed that some Anglicans claim that St. Paul was the first to preach the Gospel in England. They think that if they are able to prove this, they prove that the Church of England has apostolic succession. They have not been very successful in demonstrating the claim. If St. Paul was the first to preach in England, and because of this the Anglican Church has apostolic succession, then the other denominations in that

country have apostolic succession also, but Anglicanism denies the latter proposition. Besides, the preaching of St. Paul in England would not replace orders not received." To which I reply that it is very evident the historical proof in this case has made a deep impression on Bishop Baltes. He can not handle it, and he is too honest to ignore it. But, pray, why could St. Paul originate a succession at Rome, and lose his apostolic power as soon as his feet touched the soil of the island, whose noble people have made it the asylum for so many refugees from the spiritual and political tyrannies of Roman Catholic nationalities? Nor can I understand what bearing the planting of Christianity in Great Britain in A. D. 64 or 65 has to do with the question of the orders of "the other denominations," that arose 1,500 years afterwards. But I am more thoroughly puzzled to comprehend what possible idea the preacher had in his mind when he denies that "the preaching of St. Paul in England would not replace orders not received." How can one "replace" what had "not been received?" The Bishop has a hard work before him when he undertakes to handle a Church that possesses full catholicity in orders, liturgy and creed, that fearlessly keeps the Bible open to the people, and yet has no squint to papalism. It is best for him to turn his attention elsewhere. Let me give the Bishop a Roland for his Oliver. Generously acknowledging all that the Roman Church has done in the field of missions, I yet wish with the Dominicans that the Pope had kept the Jesuits out of Japan and China. Of course Bishop Baltes knows why.

(i.) The preacher is evidently becoming over-mastered by his subject, for he shows no little feeling at the charges that "Episcopalians" bring against his faith. Does he imagine for a moment that his denial of variation in doctrine, which we make against the Church of Rome, will stand against facts? He declares, "I will say to my Protestant friends, if you will show me where the Church has ever changed a point of

doctrine which she once regarded as of faith ——.” Ah! but, my good Bishop, that is not the charge. Bishop Baltes and the Bishop of “Tricomia,” and all the Roman Bishops in America, can not and will not deny that Rome has added to the faith, what was not so held before. That is a totally different proposition from the one so aptly put by the Bishop of Alton. Against what did Archbishop Kenrick prepare a speech? Against what did Bishop Fitzgerald, of Little Rock, vote *non placet* at the Vatican? Why was the Archbishop Hassoun confined when he wished to leave Rome? Why did Archbishop Kenrick warn his brethren that if this addition was made to the creed it would make it just as hard to defend the new faith as the Bishops of Alton and “Tricomia” have found it to be?

Bishop Baltes, no doubt, recalls the historical fact that when an old Bishop, at the first session of the Council of Trent, proposed that they should recite the Nicene Creed as the sole symbol of its faith, it was voted down. Hence its action formulated by Pius IV. in 1564. Now, no Romanist will deny that up to that date the Latin Church had no other creed than that of Anglicanism to-day. I am sorry Bishop Baltes put his proposition as he did. No one charges the Church of Rome with diminution. History, from whose verdict there is no appeal, declares that it has done what is just as uncatholic—it has added commandments of men for the facts of God. If the fourteen new articles of Rome were *de fide*, before Trent, where is the creed that taught them?

Go through the creed—by which I mean THE CREED, and not any mere statement of faith or opinion composed or arranged by responsible or irresponsible men—and every article of it is the statement of a fact known only to the mind of God, revealed to the Twelve by the Son of God, and handed down to us in the Scripture, which, in a sense, is the enlargement of this creed. This was the sole symbol of faith

to Christendom until 1564. Not Pius IX., not St. Paul himself, could by any possibility have authority to add to that symbol, unless the addition was spoken, as the original articles were, by the very mouth of God.

Will Bishop Baltes say that these fourteen articles of his creed were not first added in 1564, 1854 and 1870? I do not ask him to prove that these things were held as "pious opinions" before the day of Trent. That is acknowledged for the West. But he surely chose his words well when he stated his proposition—and he equally as well evaded the issue which Anglicans make and repeat, and which Rome has never met since Bishop Jewell uttered his famous challenge on November 26, 1559: "If any learned men of all our adversaries, or if all the learned men that be alive, be able to bring any one sufficient sentence out of any Catholic doctor or father, or out of any old General Council, or out of the Holy Scriptures of God, or any one example of the primitive Church, whereby it may be proved that there was any private mass in the whole world at that time for the space of six hundred years after Christ; or, that there was then any communion ministered unto the people under one kind; or, that the people had their common prayers then in a strange tongue that they understood not; or, that the Bishop of Rome was then called an universal Bishop, or the Head of the Universal Church; or, that the people was then taught to believe that Christ's body is really, substantially, corporally, carnally or naturally in the Sacrament; or, that His body is or may be in a thousand places at once; or, that the priest did then hold up the Sacrament over his head; or, that the people did then fall down and worship it with godly honor; or, that the Sacrament was then, or now ought to be hanged up under a canopy; or, that in the Sacrament, after the words of consecration, there remaineth only the accidents and shows, without the substance of bread and wine; or, that the priest then

divided the Sacrament in three parts, and afterwards received himself all alone ; or, that whosoever had said the Sacrament is a figure, a pledge, a token, or a remembrance of Christ's body, had therefore been judged for a heretic ; or, that it was lawful then to have thirty, twenty, fifteen, ten, or five masses said in one church in one day ; or, that images were then set up in the churches, to the intent that people might worship them ; or, that the lay-people was then forbidden to read the Word of God in their own tongue. If any man alive were able to prove any of these articles by any clear or plain clause or sentence, either of the Scriptures, or of the old doctors, or of any old General Council, or by any example of the Primitive Church, I promised then that I would give over, and subscribe unto him." This challenge was repeated 31st March, 1560.

(k.) The Bishop calls on us to examine, to learn, to be instructed. Does he really think we know nothing of Roman teaching? Or of what avail, in argument of this description, is the citation of members who have become perverts to the Church of Rome? It sometimes is far from beneficial. For example, if Bishop Baltes knew as much of Dr. Ives' defection as I do, he would be silent about a man who, with tears, recanted to his council one week, submitted to Archbishop Hughes the next, and three weeks later went through the farce of surrendering to the Pope an episcopal ring which the American Church had never given him, and a crozier with which he had never been invested. I might recite the fact that Rome loses her thousands by immigration—that Ffoulkes and Forbes, Capes and Connelly, like prodigal sons, "when they came to themselves," returned to the mother that bare them. I might remind him that John Henry Newman is restless under the rule of "insolent and aggressive faction" that have turned his hopes of rest, from doubt, and the use of reason, into ashes on his lips. But what has the swaying to and fro of

restless and unstable minds to do with determining principles?

I might quote against the Bishop of Alton, and with more effect, the change of mind of his whole communion with respect to the Anglican Church. Once his doctors believed the fable of Nag's Head; now they confess it to be false. Once Pius IV. offered to confirm the English service, the same essentially with that I say continually in my Church; now they denounce it. Once the same Pope offered to confirm the use of the sacrament in both kinds and the marriage of the priests that celebrated it; now celibacy is no longer discipline, and the cup is the property of the celebrant alone. Once the whole realm of England worshipped together; afterwards Pius V. excommunicated Queen Elizabeth, ordered his followers to withdraw from their parish churches, set up a new sect in England, forming the English Roman Church, and then by Jesuit emissaries originated "protestant" divisions that had never been known there before. But of what avail would this crimination and recrimination be in the settlement of principles?

If there be anything that obscures the brightness of the Father's image, Jesus Christ, the Righteous; if there be anything that turns the heart of devotee and worshipper from God to creatures, from our Blessed Lord to his mother, if there be any presentation of human merit as even partly substituted for the all-atoning blood of the One that was crucified; if there be any winning of salvation as wages, and not as God's free gift, as the reasons of the faithful among Anglicans and Easterns maintain there is in Rome—then I beg Bishop Baltès to renounce his subjection to a foreign potentate, who has degraded his order almost to the equivalent of a priest's, and lowered it to the level of a dignitary of the Curia; and let him become in all the grandeur of his highest of high offices, a Bishop of the Catholic Church in this free land.

REV. JOHN A. WILSON,

ON

IMAGES, INDULGENCES AND INFALLIBILITY.

"For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts."—[Malachi, ii. 7, 8.

Such were the priests of God's ancient people. They corrupted God's ordinances; they made void God's law by their traditions, and the people whom they should have guided and upheld, they caused to stumble. The blind led the blind, till finally both fell into the ditch. History is constantly repeating itself; as the wise man tells us, "The thing that hath been, it is that which shall be, and that which is done, is that which shall be done; and there is no new thing under the sun."

In the priests of apostate Rome I find an exact counterpart of the priests of apostate Israel. They have polluted and profaned all religious rites; they have made the commandment of God of none effect by their tradition, and they are rapidly leading on a deluded people to a dreadful ditch which you can see described in the closing chapters of the book of Revelation. They teach men that the most infamous crimes can be confessed to them and pardoned

for a sum of money. They teach men that if all their sin is not washed away at the hour of death, they have still "another plank after shipwreck," and can confidently count on the remaining dregs being boiled and fried and beaten out of them in that laboratory of punishment and purification termed purgatory.

Let me repeat one of the principal arguments with which they seek to establish this fable and false hope. In Matt. xii. 32, Christ says that whosoever shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. "Wherefore," says Bishop Challoner, "our Lord, who could not speak anything absurd or out of the way, would never have mentioned forgiveness in the world to come, if sins not forgiven in this world could never be forgiven in the world to come."

I will analyze that argument; and the best way to do so, will be to put it in the form of a syllogisim. Some sins are not forgiven in this world; some sins are not forgiven in the world to come; therefore, some sins *are* forgiven in the world to come. Is that Reason, or is it Rome? Is that logic, or is it lunacy? I see Professors and logicians before me. I will submit to any of them if it would not be as true a conclusion from the above premises, to say, therefore the moon is made of green cheese! Verily, Aristotle and the makers of Romish Catechisms must have fallen out. Surely the whole family of authors on logic must be honored with a place in the Index Expurgatorius. From that specimen of a *Bishop's* reasoning, what, think you, must be the logic of the *laity*? If that be a fair sample of their reason, I am the less surprised at the readiness with which they sacrifice it upon the altar of "Mother Church." It is a violation, however, of the old Levitical law, which forbade offering to the Lord the lame, and the halt, and the blind! I must not linger here, however, but pass on to the

broad and inviting field which opens up before us this evening; so broad, indeed, that I can but briefly touch the several topics. I have promised to show you this evening that the Roman Catholic Church believes in images and saints; in indulgences and in infallibility.

The worship of images and saints is very closely connected, so I will give you a hasty sketch of the Papal belief on both these doctrines.

On the subject of image-worship, the delightful unity of the happy family of Rome is fairly illustrated. Her Councils flatly contradict one another, and her commentators are at war. I might just say here, that you have read history, to little purpose if you have not discovered a natural bent in fallen humanity toward idolatry. Hence, as the Church began to apostatize, we would look for the introduction of images. They were introduced; and, in a Council held in Constantinople in the year 754, they were solemnly condemned. But in the year 787 the Empress Irene, an infamous woman, who had murdered her husband, called a Council for the express purpose of authorizing image-worship. Let me ask you to notice as we pass along, that for many centuries it was the civil rulers, and not the Popes, who called the Councils of the Church. But to come back to Irene and her Council. It met, as directed, in Constantinople; but the hatred of images was so intense in that city, that the Council did not dare to issue the decree which was demanded. It either adjourned, or was dissolved, and called to meet the next year at Nice. There, under the name of the Second Council of Nice, and under the influence of such a woman as I have described, this Council denounced the previous anti-image Council as heretical, and ordained the worship of images.

But this is not all. In the year 794 the Emperor Charlemagne called a Council, to meet at Frankfort-on-the-Main. This Council emphatically condemned the decrees of the

previous Council, and forbade the worship of pictures and images.

Other Councils and synods were held, which condemned image worship in no unmistakable terms. But apostacy was steadily gaining ground. In 842 the Empress Theodora called a Council at Constantinople. She had lately deposed the Patriarch John, with 200 lashes, for his opposition to images; so you can readily imagine that her Council, with great unanimity, gave its sanction to the worship of idols.

But let this suffice to show the struggle through which the Church passed in contending against this monster error, which struck at the very seat and center of her life, her spirituality. It was a struggle like that of a noble animal battling against the ever tightening folds of a huge serpent. The resistance grew gradually less, till at length spiritual worship lay prostrate, and idolatry, bold and bald, held up its hydra head in triumph.

But now let me show you a sample of the evidence with which this Church, which possesses a monopoly of salvation, seeks to establish the worship of images. I will quote first from Dens' Theology: "Prove that the images of Christ and the saints are to be worshipped." "It is proved in the first place from the Council of Trent, where it will say against sectarians, that the images of Christ, and of the Virgin Mother of God, and of the other saints, are to be kept and retained especially in temples, and that due honor and veneration are to be paid to them."

Now mark, the first great authority for the worship of images is drawn, not from Scripture, but from the Council of Trent. I can tell you, further, that the Council of Trent presented no Scripture proof, but in its last session hastily passed over this subject of image-worship, evidently feeling that it was not able to grapple with it, and that the less said the better.

But now as to the quality of the worship given to

the images, what does the Church of Rome teach? for this is the loophole through which she seeks to escape from the charge of idolatry.

I quote again from Dens' Theology. "With what worship are the images of Christ and the saints to be worshipped?"

"Saint Thomas replies to the question, that images may be honored with the same worship with which their prototype is honored, but only with a relative or respective worship; therefore, the images of the saints are worshipped with the respective veneration of *dulia*; of the Divine Virgin with the relative worship of *hyperdulia*; of Christ and of God with the respective worship of *latria*."

"Many, however, maintain that this respective worship paid to images ought to be less than the worship shown to the prototype itself; and hence they infer that the worship of *latria* is due to no image. They rely upon the Seventh Synod," (which synod or Council I have shown you was denounced and cursed by the Second Council of Nice) "which says that *latria* is not to be shown to images, because it belongs only to the divine nature. But others explain the seventh synod concerning absolute *latria*, which is not due to the images of Christ, although the respective worship of *latria* is due to them; and, therefore, they may be adored with less honor than the prototype, which are not repugnant to one another. However this may be, it is sufficient for us against sectarians, that all Catholics teach and prove that the images of the saints are to be worshipped!"

I find then, from authority which no one will dare call in question, that the great Saint Thomas Aquinas, one of the very first authorities in the Church of Rome, teaches that an image may receive the same worship as that which is represented by it; Christ's image may receive the same worship as Christ himself. I find, moreover, that others, among whom is the celebrated Cardinal Bellarmine, another

Papal light of the first magnitude, teach that the same *quality* of worship is to be given to the image as to that which it represents, only it should be *less in degree*.

Now, I ask, has that Church of endless inventions ever yet devised a meter to indicate to her people the length to which it is safe to go in this worship of images? Who is going to tell the poor, ignorant, bigoted worshipper before that picture, when he has gone as far as the law allows? Can any such line of distinction be drawn? You answer, I am sure, from the depths of your souls. it is impossible, it is impossible!

You are aware, perhaps, that the Church of Rome divides worship into three grades, *latria* being the name of the highest sort; that which is something less is styled *hyperdulia*, while the lowest order of all is called *dulia*. Now, I confess my inability to comprehend fully such a division of worship. It reminds me of an Irishman who used to work for us on the farm at home. He had different rates which he charged for a day's labor; his very highest price was for what he termed his "best licks." Can it be that "*latria*" is only another name for the Papist's "best licks" in devotion!

Now, with one blow I will demolish "*dulia*," and pass on. The Church of Rome makes a distinction between the Greek words *douleia* and *latreia*, and tells us that the former means an inferior worship, which may be given to images, while the latter expresses the homage which is due to God. Now I assure you that distinction springs from the fertile imaginations of Papal theologians, and has no support from the word of God. Here are two examples; Matthew vi. 24, "Ye cannot serve God and Mammon." But here turning to my Greek Testament I find that the word translated serve, or worship, is the very same from which Romanists draw their "*dulia*," their inferior worship. Christ says in these words, then, ye cannot give the worship of

“dulia” to God and Mammon; or, in other words, ye must not give “dulia” to any object but God. One other text, I Thessalonians, 1-9: “Ye turned to God from idols, to serve the living and true God.” Here again I find in the Greek that the service which the Thessalonians gave to the living and true God, is but the translation of that word in which my Roman Catholic friends find their inferior worship “dulia.” Taking, then, their own divisions of worship, I submit to you if I have not proved, beyond all controversy, that those who give the worship of “dulia” to pictures and images are guilty of idolatry.

Indeed the Romish theologians were so well satisfied that their practice was unscriptural, that they struck the second commandment out of the decalogue. “I defy any man,” says Dr. Berg, “to show me the second commandment in any one of the manuals of the Romish Church, before the Reformation.” If any of you happen to have Butler’s Catechism, much used in Ireland, just look for the second commandment in it. It is said that in a spelling-book commonly found in Italian schools, the fourth commandment is also omitted, and in its stead is inserted this command of Rome: “Remember to keep holy the days of festivals.”

In Dens’ Theology I read as follows: “Prove that it was not forbidden to make these images.” “It is plainly proved; for we read, that likenesses and images of cherubim were made by Moses at the command of God; also, by the command of God, Moses erected a brazen serpent.” Dr. Dens does not add, however, as he should have done in all honesty, that these cherubim covered the mercy seat in the holy of holies, and were never seen save by the High Priest once a year. He does not add, that when the people fell to worshipping the brazen serpent, the good Hezekiah broke it in pieces; he broke, also, the images.

The great uneasiness of the Romish Church on this sub-

ject is indicated in all their catechisms which I take up. They seem to consider Protestants a very good and safe authority, so the question is always asked, "Have you any instances of this kind of relative honor allowed by Protestants?" "Yes; in the honor they give to the name of Jesus, to their churches, to the altar, to the Bible," etc. Now, do you ever see a Protestant kneeling to any of these things, and praying *to* them, or *through* them? If you do, then exercise your privilege as a Protestant, and tell him to go home to Rome!

None deny that the highest worship is given to the bread and wine in the sacrament of the Supper. The Council of Trent says, "The faithful must give to the holy sacrament of the altar that divine adoration that is due to God only; and it must be no reason to prevent this, that Christ our Lord gave it to be eaten."

Now, from a Protestant stand-point, this is *confessed idolatry*. But with the fifty causes and more, which they say prevent the sacrament from being formed, it amounts to a moral certainty, even from a papal point of view, that at times transubstantiation does not take place, and the poor, deluded people are giving the divine worship of *latria* to a bit of bread.

I will just say now, in conclusion on this topic, that the Papists' plea for images is just the plea of all idolaters. We do not worship the image, say some Romanists, but God through the image. So say the heathen. No heathen, so far as I am informed, teaches that the worship terminates on the idol. The worshippers of Jove and of Minerva certainly did not; the Egyptians certainly did not; the worshippers of Baal certainly did not. Israel made a calf at Sinai, but only as "a help to devotion," for Aaron said, "to-morrow is a feast of Jehovah." But God was angry with them, and punished them for their idolatry. Again and again, Israel resorted to these heathenish "helps to

devotion," and were as often punished severely for it. At length Jeroboam led off the ten tribes, and set up two calves to be worshipped "relatively;" but for this act, he received that title of infamy, "Jeroboam, the son of Nebat, who made Israel to sin," and he brought upon his nation such utter destruction that no man knoweth their dwelling place until this day.

Now, concerning this false worship of Jeroboam, let me say, the people sacrificed nominally to the Lord, just as in Jerusalem; but they bowed before the calves and kissed them.

If, however, you want to see bowing and kissing, to an extent which Jeroboam's calves never enjoyed, just go to some favorite image of the Church of Rome, that of St. Peter, for instance. Though the statue is of brass, the great toe is very considerably worn away by this osculatory process. The worshipper first bows till the forehead touches the toe, then kisses it, then bows again. Yet this, forsooth, is only lifting his heart aloft to God! Is any one so simple as to believe this? Surely not. The distinguishing mark of the faithful in the days of Elijah was that they did not bow the knee to Baal, nor kiss his image. (1 Kings, xix. 18.) Let me now give you the prayer used in the consecration of images, as it is found in the *Rituale Romanum*, authorized by Pope Urban VIII.

"Grant, O God, that whosoever before this image shall diligently and humbly, upon his knees, worship and honor thy only begotten Son, or the blessed virgin (according as the image is that is consecrating), or this glorious apostle, or martyr, or confessor, or virgin, that he may obtain by his or her merits, and intercession, grace in this present life, and eternal glory hereafter."

Against all this teaching and practice of the Church of Rome, I might bring you the uniform testimony of history, that image-worship invariably leads to the grossest forms

of idolatry, even when introduced under pretense of aiding true devotion. I will only detain you, however, while I cite the command of God: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them." (Ex. xx. 4.)

That is surely sufficiently plain and precise. But lest there should be any mistake on this vital matter, God says again, in the fourth chapter of Deuteronomy: "Take ye, therefore, good heed unto yourselves, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, for ye saw no manner of similitude on the day that the Lord spoke unto you in Horeb out of the midst of the fire." "God is a spirit; and they that worship Him must worship Him in spirit and in truth." (John, iv. 24.)

On the subject of saint-worship, I will add but a word, for it is all of a piece with that of which I have been speaking. In the first place, let me say, we do not know that the departed dead hear us when we pray to them. The Bible nowhere implies such a knowledge on their part, but always the reverse. Elijah told his devoted servant to ask what he would *before he was taken away from him*.

Another matter would have to be settled before I could be induced to pray to saints. Is it perfectly certain that all the Roman Catholic saints are in heaven? You can readily see the necessity of having this point definitely settled; because if the dead do hear us and come at our call, and if by mistake I should call upon one who is not in heaven, but somewhere else, I would then be in the embarrassing position of having, not a *white elephant*, but a *black saint* on my hands. Yet if history does not do vast injustice to the canonized, the real saintship of some of them is, to say the very least, apocryphal. But I have another difficulty.

If the saints can hear the prayers of those on earth, can they hear the cry of all from every quarter of the globe? If they can, then are they omnipresent and equal with God.

But we are told in the "Catholic Christian Instructed" that "the saints may know them by the angels, whose conversation they enjoy." Now, that does not help me out of my difficulty in the least, for I deny that angels hear our prayers. But suppose they did; then picture to yourself such a scene as this would imply. Imagine an angel before the throne crying out, Ho, St. Patrick, some one in Cork is praying to you. But his voice has not ceased to echo when another, and another, and ten thousand times ten thousand others cry out to the saint that his immediate help is invoked in every quarter of the globe. Fancy the confusion of poor Patrick. Would he not wish he had never been canonized?

There is another objection to this doctrine which appeals very strongly to my Protestant mind, that is, the Bible forbids this practice. In the "Grounds of the Catholic Doctrine" I read: "We desire no more of the saints than what we desire of our brethren here below." Take, then, the example of the great Apostle Peter: when the Centurion fell down at his feet, "Peter took him up, saying, stand up, I myself also am a man." Another example conclusively condemning this custom, is found in Rev. xix. 10, where we are told that John fell down at the feet of the angel to worship him; but the angel answered, "see thou do it not." Dr. Dens explains this by saying, "it was on account of the great holiness of John." But in the "Abridgment of Christian Doctrine," Dr. James Doyle, with less candor, cites this text in support of saint-worship, and artfully omits the angel's answer. Is that a sample, I would ask, of the honesty of "Holy Mother Church," out of which there is no salvation? Is it any wonder that the Church, which can so utterly pervert and mutilate and misrepresent

and dismember the Word of God, should be anxious to keep it from the people, in order to cover up her deception?

Let me give you now a sample of the prayers offered to the saints, from the "Christian's Guide to Heaven," page 198: "O, blessed Virgin, Mother of God! and by this august quality worthy of all respect from men and angels, I come to offer thee my most humble homage, and to implore the aid of thy prayers and protection. Thou art all-powerful with the Almighty, and thy goodness for mankind is equal to thy influence in heaven; * * * and whatever graces I have received from God, I confess, with humble gratitude that it is through thee I received them," etc., etc., ad nauseam.

In contrast with this blasphemy, let me quote a few passages from the word of God: "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins." (1 John, ii. 1.) "There is one God, and one Mediator between God and men, the man Christ Jesus." (1 Tim. ii. 5.) "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me." (John, xiv. 6.)

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. xi. 28.) This is the privilege and the duty of all. Why, then, will men leave the fountain of living waters, and make them cisterns, broken cisterns, that can hold no water? O brother man! let us accept the Lord Jesus as our intercessor and our friend; let us hide ourselves, like Moses, in the Rock, and there the Lord will show us His glory, and make His goodness pass before us.

I come now to the Papal doctrine of indulgences.

And here I must be very brief, though the subject is very broad. It involves one of the principal differences between Papists and Protestants. No doctrine of the Romish Church is more destructive, as none is more opposed to

the teaching of the Scriptures. If you asked me what indulgences were, I could not answer you more briefly, or more plainly, than by saying, the Romish doctrine of indulgences, stripped of all its trimmings, is simply *justification by works*. It was against this teaching, and in defense of the Bible doctrine of *justification by faith alone* that Luther made the issue which led to the Reformation.

Happening upon a Bible in the library of the monastery, Luther read in it, "The just shall live by faith." That little text, brought to the great man's soul by the Spirit of God, was the seed of the glorious Reformation. The infamous John Tetzel was sent out armed with full power by Pope Leo X., to sell indulgences. Luther refused to acknowledge their legality, and complained to his bishop. But the Bishop, meek man, advised him to be quiet or he would get into trouble. The agent from Rome even went so far as to have piles of wood set on fire, to suggest to the heretic the propriety of not interfering with his trade. But Luther was cast in the wrong mould to be frightened by fire. He nailed his ninety-five propositions to the door of the Church in Wittemberg, and offered to defend them by argument. Thus, the sale of indulgences were made of God the means of bringing about the Reformation, to which we are indebted to-day for civil and religious liberty—aye for civilization itself, in all its truer and higher forms. But let us come to the exact teaching of the Church on this doctrine. The Council of Trent says that "Whoever shall affirm that when the grace of justification is received, the offense of the penitent sinner is so forgiven, and the sentence of eternal punishment so reversed that there remains no temporal punishment to be endured before the entrance into the kingdom of heaven, either in this world or in the future state in purgatory, let him be accursed."

In Dr. Dens' Theology this question is asked, "What is an indulgence?" "It is the remission of temporal pun-

ishment due to sins remitted as to their guilt, made by the power of the keys, apart from the sacrament, by the application of satisfactions which are contained in the treasury of the Church."

"What is meant by the treasury of the Church?" "It is an accumulation of spiritual blessings remaining in divine acceptance, and whose disposition is intrusted to the Church."

The Doctor goes on to explain that the resources of this treasury are infinite by reason of the satisfaction of Christ, and the superabundant satisfactions which are daily added by pious men.

Now I will illustrate this doctrine as clearly and candidly as I can. During our late war, men were sometimes drafted to serve in the army. If they furnished substitutes who passed muster, the Government was satisfied; but if they could not do this, the Government would itself, for a sum of money, provide a substitute. Now the Church of Rome teaches that part of the punishment due to sin, and part of the redemption price of the sinner, is not borne and paid by Christ, but the sinner must bear it, or pay it himself. He may, however, provide a substitute to take it in part, or in toto. But here comes in the charity of "Mother Church," and her great care for her children. Lest some poor fellow should be unable to find a substitute who had more righteousness than he needed, or knew what to do with, the Church erected a great reservoir, or elevator, or treasury, and all the goodness of the faithful, over and above what they barely needed for themselves, reverts to the Church, and is stored away, to be disposed of to other faithful who are a trifle "short." To a grain or oil merchant this would look a little like getting up a "corner" in the "heavenly treasures of the Church;" but where there is a "savor of filthy lucre," or "an appearance of falsity," the Council of Trent recommends that no questions be asked! I must, however, present a few objections to this

toll gate on the way of life, and if I sin in so doing, I promise to never draw on the "heavenly treasures" of Rome to pay my commutation.

In the first place, I deny the very point which the Church of Rome takes for granted, viz: that a part of the sinner's ransom price is paid by himself. The Bible, from beginning to end, cries out against such teaching. I deny that the sufferings which God's children may be called upon to endure are any part of the price of redemption, and I deny also that priests or Pope have any treasury in Heaven, or earth, or under the earth, from which they can draw to pay the least part of the price.

In all the Roman Catholic Catechisms which I have seen, the case of David is referred to as an example. It is said "that although upon his repentance the Prophet Nathan assured him that the Lord had put away his sin, yet he denounced unto him many temporal punishments which should be inflicted by reason of this sin, which accordingly afterwards ensued."

This punishment, however, could have been remitted by an indulgence. How absurd! how profane! to tell us that if Ahithophel, the perjured traitor to his friend, and the would-be murderer of his King, had only been in "holy orders," he could have, for a little backshish, saved the King from all the agony and misfortunes of his afterlife, and done that which the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, was unwilling or unable to do! What a privilege we enjoy who live in these last days, in which the Lord has resigned His throne and the reins of government to man! No, no, David could never have been saved in this way, nor would he have been if he could. Like the great Paul, he gloried in tribulation as a Fatherly discipline for developing his spiritual nature, and not as a part of the price of redemption which he was compelled to pay, for he was already redeemed—

not after the manner of Rome, with corruptible things, such as silver and gold, but with the precious blood of Christ, which cleanses from all sin, and pays the whole price. I object to this doctrine again, because it teaches that *the atonement of Christ is not sufficient for our salvation*; therefore, when He said, upon the cross, "it is finished," he uttered a falsehood.

I have showed you in my last lecture that the Council of Trent pronounces him accursed who shall say that the favor of God and the righteousness of Christ are the only ground of our justification and salvation.

No; after our way has been paid, we must either work our passage, or fee the pirates who have seized upon the ship. Now what say the Scriptures?

"And by him all that believe are justified from *all things*." (Acts, xiii. 39.) "Therefore by the deeds of the law there shall no flesh be justified in his sight." (Romans, iii. 20.) "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; (neither in purgatory nor any other place), but is passed from death unto life." (John, v. 24.) I object still further to this doctrine because it teaches that *we may do more, and be better, than God's holy law requires*. This surplus goodness goes into "the heavenly treasures of the Church," and is, for a consideration, applied to the account of some one else. This is the way the Church of Rome seeks to frustrate the grace of God. But turn to the law and the testimony: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength." (Mark, xii. 30.) What room does that leave for a *surplus* of good works? But again: "When ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do." (Luke, xvii. 10.)

If supererogation is a doctrine of our religion, one thing is certain, the Author of that religion knew it not. I object still again to this doctrine, because it teaches that *pardon may be purchased with money*; hence the extensive and lucrative traffic in indulgences. But in my Bible I read: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him." (Ps. xlix. 6.) I read in the eighth chapter of Acts, of one who tried to buy the gift of God with money; but his experience should surely warn others to not repeat the experiment. O, that every one in the Church of Rome could hear this joyful message of the gospel, "The gift of God is eternal life and this life is in His Son."

My last objection is, that the Church which teaches this doctrine does not believe it. In proof of this assertion I need only remind you of the fact that they are now praying, and saying masses for the deliverance of their dead Pope. Yet think of how many "planks" he had "after shipwreck." Here was the whole "heavenly treasure of the Church" under his own control. He had likewise the sacraments of penance, and of extreme unction, and I know not how many more. Yet, after all, there remains a doubt—a dreadful, dreadful doubt—*he may be in purgatory*.

How can a man with such a faith, or, I should rather say, with such an absence of faith, approach death without fear and trembling?

O how much better the simple faith of the Protestant, who, leaning only on the rod and staff of the Great Shepherd, can smile at death, and say, I am going home; when I am absent from the body I shall be present with the Lord.

But I must now speak of the greatest and newest dogma of the Roman Church, viz: Infallibility. That is her dogma of dogmas; the Alpha and the Omega, the beginning and the end, the first and the last of a good Catholic's faith.

I have not time this evening to enter upon an exhaustive discussion of the subject. Nor is such an argument necessary. On its face the doctrine is such a palpable absurdity, that it was no sooner born than it became the laughing-stock to the whole civilized world—aye, and to the uncivilized even. It is the most conspicuous example in history of ambition and impiety overleaping themselves. But while I may not follow this doctrine from the day when Christ said, “Thou art Peter,” to the day the Vatican Council said, “Thou art God,” I will yet present a few thoughts on the subject, as clearly and concisely as possible. Here is the decree of the Vatican Council of July 1870:

“We, therefore, faithfully adhering to the tradition, received from the beginning of the Christian faith, for the glory of God our Savior, the exaltation of the Christian religion, and the salvation of Christian people, the sacred Council giving its sanction, teach and define that it is a dogma divinely revealed, that the Pope of Rome, when he speaks *ex cathedra*—that is, when discharging the duty of pastor and teacher of all Christians, he defines a doctrine by his supreme apostolic authority, either about faith or morals, to be held by the universal Church, by the divine assistance promised him in most blessed Peter—is possessed of that infallibility by which the divine Redeemer wished His Church to be instructed; therefore, definitions of the Roman Pontiff of this description are of themselves irreformable, and not from the consent of the Church. But if any one shall presume to contradict this definition of ours, which may God avert, let him be anathema.”

I have called this a new doctrine in the Romish Church. The proof of this is not hard to find; it is stated by many of their Councils and many of their authors. A catechism authorized in England prior to the late Council contains the following question and answer: “Are not Catholics bound to believe the Pope in himself to be infallible?” “This

is a Protestant invention, and is no article of the Catholic faith."

The Council of Constance, which deposed three Popes, and, likewise, the Council of Basil, decreed, "That a Synod has its power immediately from Christ, to which every one, of what State soever, or dignity he be, yea even the Pope himself ought to be obedient, which if he be not, but shall contumaciously condemn the decrees, statutes and ordinances of the Council, except he repent he shall suffer condign punishment, though it be the Pope himself."

I believe I am correct in stating that the generally accepted doctrine of that Church, prior to the meeting of the late council, was that the Church's infallibility lay in the council and Pope acting together.

But behold! in a moment a new planet is seen in the Ecclesiastical firmament. Nor is it any vagrant comet, but a genuine fixed star, which has been there from the beginning, but is only now discovered by the dim-eyed sons of men. The chief Scripture authority on which the Pope founds his pretensions is those well-known words of Christ: "Thou art Peter," etc.

But this old argument has been explained and exploded ten thousand times, so I will not go over it this evening. I will give you, very briefly, a few of my reasons for rejecting the Pope, and with him, of course, his infallibility.

First, then, there is no evidence that Peter was over the other apostles, or even that he was *first among equals*. After the text to which I have just alluded, Bishop Challoner, in the Catholic Christian Instructed, proves Peter's supremacy in this wise: "Matthew, reckoning the names of the apostles, says: The first, Simon, who is called Peter. Now it does not appear that he could be said to be the first upon any other account, but by reason of his supremacy." The Bishop settles the whole question, however, when he adds, "It is worth observing that our Lord was pleased to

teach the people out of Peter's ship, and that he ordered the same tribute to be paid for himself and Peter." Now I am sure you have never met with anything more thoroughly puerile, even in the nursery. Yet such is the evidence upon which we are asked to accept the doctrine of the Papacy, with all its endless train of absurdities, even to infallibility. In the Council of Jerusalem, it was James who gave the opinion which was adopted.

Paul "withstood Peter to the face because he was to be blamed;" and the Church *sent* Peter to Samaria to aid Philip. These things surely prove that Peter was not a Pope. But if a belief in this doctrine is essential to our salvation, as the Vatican Council declares, do you not suppose, *are you not sure*, it would have been as clearly revealed as the saving doctrine of justification by faith, or that glorious fact, the resurrection of the dead?

My next objection is, Peter never was in Rome, as far as we know. There is not the least evidence in Scripture, or in history, to show that Peter ever visited "the Eternal City;" yet despite this absence of evidence the Church of Rome coolly declares that he was there, and pronounces her anathema on all who ask for proof.

My next objection is, if Peter had been in Rome and established a Church, there is not an atom of evidence in Scripture, or anywhere else, to prove that the Pope is his successor, and the head of the universal Church.

This, you will notice, is a very important link in the chain of evidence, but unfortunately for the Papist, it is a missing link. Where did Peter say that Linus, or any other man, was to succeed him as Pope or apostle? Nowhere! Nowhere! Indeed Mr. Darwin does not lack so many links in his chain of evidence that the Pope's ancestors were apes, as the Church of Rome lacks in her chain of proof that the Pope's ancestors were apostles.

My next objection to the Pope and his infallibility, is the

utter absence of resemblance between him and Peter. Here is a little picture of the Popes of Rome from the Ecclesiastical Annals of Cardinal Baronius of that Church. "What unworthy, vile, unsightly—yea, what execrable and hateful things the sacred and apostolic see has been compelled to suffer. To our shame and grief be it spoken, how many monsters, horrible to behold, were intruded by them into that seat which is revered by angels! With what filth was it her fate to be besprinkled which was without spot or wrinkle; with what stench to be infected; with what impurities to be defiled!"

That is a sorry picture of the Papacy by a Papist. But, further, Dr. Dens says that some admit that Pope Marcellinus burnt incense to an idol, but he claims it was done through fear of death, "and, therefore, that he sinned against the faith, but did not lose the faith internally."

I am aware, however, that this is not evidence in the case, since the Roman Catholic Church teaches that her clergy may be living in mortal sin, and yet perform the highest and most holy functions of the Church.

Peter, however, was not only pure, he was unpretentious as well. He never dreamed of supremacy. He says, "The elders which are among you I exhort, who am also an elder."

He was only an equal among equals. He forbade being lords over God's heritage.

But how different the Pope. One of his titles is "*Dominus Deus noster Papa*"—Our Lord God the Pope.

The editor of the late Pope's Speeches, Rev. Don Pasquale, speaks of the inspired author in this way, "He is the portentous Father of the nations; he is the living Christ; he is the voice of God; he is Nature, that protests; he is God that condemns."*

I could give you many more such blasphemous titles

*See "Speeches of Pope Pius IX.," by Right Honorable W. E. Gladstone, M. P.

from Romish authors, but I spare you. The Apostle Peter lifted up Cornelius, and refused to let him kneel before him. Does the Pope of Rome do likewise? No, by no means. I have seen the late Pope, arrayed in gorgeous apparel, and seated upon a throne, borne into the Cathedral on the shoulders of men. "The faithful" kneeled before him as to a god. You would expect the successor of Peter to object; but no, he snuffed up with complacency, like Herod of old, the impious incense, and smiling blandly, he waved his hand to and fro, scattering his blessings over the kneeling idolaters. Yet this modern Herod claimed to be the vicar of the meek and lowly Nazarene, who, when men would force him to be a king, withdrew from them into a mountain alone.

I might also speak of the contrast between Peter and the Pope, inasmuch as the former taught submission to kings and governors, while the latter—the infallible Pope—teaches that he is supreme over *all kings and governments*, and can free subjects from their allegiance. But my last objection to this doctrine, is, that *it kills itself*. If you erect a great building on the sand, it is sure to tumble about your ears; just so does this pretentious and unfounded doctrine of the Church of Rome fall by its own weight. Let me prove this. Gregory the Great, who was Bishop of Rome from the year 590 to 604, used this language, "But I confidently say, that whosoever calls himself universal Bishop, or desires to be called so, in his pride, is the forerunner of antichrist, because in his pride he prefers himself to the rest." Now was Pope Gregory infallible? if so, then the present Pope is the forerunner of antichrist, and, my point is proved.

But was Gregory not infallible? then is my position equally well established, and away go Rome's proud pretensions. Take which horn of the dilemma you please, it matters not to me, but down goes your ridiculous dogma

of infallibility forever! Dr. Dens explains this statement of Gregory in the following lucid language, "St. Gregory means that it is blasphemous in this sense, as though one man were bishop of the whole Church, and the rest were not true bishops of their own Churches." But again, Pope Urban and his learned counsellors condemned the teaching of the immortal Galileo in these words, "The proposition that the sun is the center of the world, and immovable from its place, is absurd, philosophically false, and formally heretical, because expressly contrary to the holy Scriptures." Is the sun still spinning round our earth? or is this infallible decree of Urban, an infallible falsehood?

Again, "The Holy Council of Basil pronounces, decrees, and declares Pope Eugenius IV. to be notoriously contumacious, a simoniac, a perjured man, an obstinate heretic." His Infallible Highness returned their compliments in the following elegant style: "The evil spirits of the whole world seem to have collected in that den of robbers at Basil: we declare and decree that each of the above were and are schismatics and heretics." Beautiful infallibility!!

But again, I find John XXIII. deposed by the Council of Constance. Had John lost his infallibility? or was the Council of Constance fallible? And if councils can ever be fallible, may it not be that the Vatican Council had one of those fallible "spells" when it pronounced the Pope infallible? How am I to reconcile these things? How am I to get any firm footing for my faith? Still further, I find that not once or twice, but many times, there were rival Popes; yet all Roman Catholics admit that but one could be a true Pope, the rest were impostors. But here arises a very serious difficulty: these impostors—who, by the confession of Catholics, were no more successors of Peter than I am—created cardinals and bishops, some of whom afterward became Popes. In view of this notorious fact, let me ask,

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what becomes of *the glorious succession from the Apostles*, of which the clergy of the Catholic Church boast so loudly? The answer must be, It vanishes like darkness before the day; it fades away like "the baseless fabric of a vision."

Another hindrance to my accepting the dogma of infallibility is this: I find three Popes, Benedict XIII., Gregory XII., and Alexander V., all infallible at one and the same time; but alas! my poor heart sinks within me as I read on, and find that each eternally damned and demolished the other, so far as papal bulls, and paper bullets, can damn and demolish. *They spoke ex cathedra, too!* Now, must I go to hell if I cannot reason away my reason, and believe that these men were all infallibly right and infallibly wrong at one and the same time?

Council contradicts Council, and Pope curses Pope, yet everything is serene, and all are not only "honorable men," as Brutus was, but they are *infallible* as well!

Is this reason, or is it Rome? Is it heresy to come out from a Church which makes such drafts upon our credulity? Is it heresy to protest in the strongest terms against such nonsense—against such absurdity—against such impiety? If it is, then let me die the death of a heretic, let my last end be like his!

I must, with Archbishop Kenrick, live and die in the belief that "*God only is infallible.*" But you will ask very properly, what are the effects of these doctrines upon the people? If they are deceitful, must they not be destructive? One word on that point, and I will close. The Pope's mouth-piece in St. Louis, says, "Behold an age sweeping onward toward destruction. Behold that united body, the Catholic Church. Behold the real power to reform the world!" Let me illustrate her capacity as a reformer. So nearly as I can gather, statistics show that in proportion to our Roman Catholic population, there are

four times as many criminals from that Church as from all classes and creeds put together.

How long would it take such a Church to "reform an age sweeping on to destruction?" About as long, it seems to me, as it would take the current of our river to float a vessel from St. Louis to St. Paul!

There is certainly but little inducement for you and me to cease our heresy, and go back to the bosom of "Mother Church," when the glaring fact stares us in the face, that the chances would be increased by fourfold, that we would come to the alms house, the work-house, the penitentiary or the scaffold.

But for the full and fearful effects of Romanism, you must leave our Protestant country, and go to lands controlled by that Church.

In Protestant England there are annually, it is said, four murders for every million of population.

But cross the channel into Catholic France, and you find thirty; in Naples one hundred; and in Spain it is said the rate is still higher. Visit Mexico, and South America, and you will see what Popery is, and what it does, where it has the power. But I must conclude. I am well aware I have not gone to the depths of this "mystery of iniquity;" I have but touched at its "deceivableness of unrighteousness," but I have presented enough of proof to convince any candid, thinking man, that the claims of the Church of Rome are unfounded, and that her teaching is false. I urge you all, Protestants and Catholics, to examine this, and every subject for yourselves. Be not afraid to read. Be not afraid to bring your belief on every subject to the test of history, but above all, to the touch-stone of God's word.

Having done so for myself, I am more than ever of this conviction; The Reformation was neither a misunderstanding nor a mistake; but a grand moral revolution in the in-

terest of God and humanity—in the interest of truth and purity and justice—in the interest of the present and eternal well-being of the race.

It was a sublime declaration of independence from the most abject bondage that has ever laid its polluting and unmanning grip upon poor humanity.

REPLY TO REV. J. A. WILSON

On Images, Indulgences, and Infallibility.

BY BROTHER BARBAS.

OF CHRISTIAN BROTHERS' COLLEGE.

In the Rev. Dr. Wilson's sermon, I read: "From that specimen of a Bishop's reasoning, what, think you, must be the logic of the laity?"

Now, as I happen to be one of the laity, I propose to give him a specimen of my logic. I do not propose to follow him into all his by-paths, but to investigate those parts only that have the semblance of reasoning about them, allowing the rest, for the present at least, to pass "as the idle wind that I respect not." I pass them, however, with this remark, that not all that is history that usurps the name, with the addition, that I do no wrong to Rev. Dr. Wilson if I designate what has been alleged against the Catholic Church scores of times and as often refuted, by the title of a rehash of stale calumnies. I have this further reason for not taking up all his points. I hold that, in what purports to be an argumentative discourse, all that has no logic in it falls to the ground. If, where reasoning is attempted, a weakness is discovered, that discourse is powerless, except with unreasonable men.

The reverend gentleman quotes a passage from Bishop Challoner, and then adds: "I will analyze that argument; and the best way to do so will be to put it in the form of a

syllogism. Some sins are not forgiven in this world. Some sins are not forgiven in the world to come; therefore some sins are forgiven in the world to come. Is this reason, or is it Rome? Is that logic or is it lunacy?" I answer to the first question: It is neither. I answer to the second: It is lunacy. And now, reverend sir, it is my turn to question. What is that man called who attempts to reason, and instead of logic gives us "lunacy?" I want that question answered, Doctor.

Rev. Dr. Wilson continues: "I see professors and logicians before me. I will submit to any of them whether it would not be as true a conclusion from the above premises to say, therefore, the moon is made of green cheese." I subscribe to this final conclusion. Yes; "it would be as true a conclusion from the above premises to say, therefore, the moon is made of green cheese;" and I say further, that it would be just as true a conclusion from the same premises to say, therefore Rev. Dr. Wilson has given a fair analysis of Bishop Challoner's reasoning, or, therefore Rev. Dr. Wilson is logical.

I will imagine that I, too, "see before me professors and logicians," and I will ask any of them if this argument of the erudite Bishop Challoner is not logical, and leave it to their own good sense to infer from "that specimen of a bishop's reasoning what must be the logic of the laity."

His argument is this: Our Lord says of some sins that they shall be forgiven neither in this world nor in the world to come. If no sin whatever were forgiven in the world to come, it would have been superfluous on the part of Jesus Christ to say of these sins in particular that they should not be forgiven in the world to come. But Jesus Christ said nothing and did nothing superfluous. Therefore there must be some sins forgiven in the world to come.

This is logical. For, if no sins whatever were forgiven either in this world or the world to come, it would have been superfluous to say of "speaking against the Holy Ghost," that it

should not be forgiven. If none were forgiven anywhere, there is no reason why this should be mentioned. If none were forgiven in the world to come, there is no reason for saying that this one should not be forgiven in the world to come. But our Lord had just said: "Every sin and blasphemy shall be forgiven men; but the blasphemy against the Spirit shall not be forgiven." Here we see the reason for the exception.

And as, when he said, "Every sin and blasphemy shall be forgiven men," he did not specify where they should be forgiven; so his saying of this particular sin that it should be forgiven neither in this world nor in the world to come, is a sufficient reason for concluding both that our Lord taught that there were sins which could be forgiven in the world to come, and that his hearers believed so. For, if the doctrine was not true, he would not have used words that naturally implied it, nor would he have allowed his hearers to remain in their error without correction.

What would we think of a man who said of a certain fruit tree, not found in America: "You will find it growing neither on the land nor in the waters apart from the land in America." It would be just as silly to say, "This sin shall be forgiven neither in this world nor in the world to come," if it were as true that no sin can be forgiven in the world to come as it is that no fruit-tree can be found growing in the waters of America apart from the land.

Let me sum up by putting it in technical form:

If no A is B, C is D:
But C is not D;
Therefore some A is B.

I ask my logical friends if that is correct. They must say it is. For this is the *modus tollens* of a conditional syllogism, the rule for which mode is, "Deny the consequent, and you deny the antecedent." The antecedent is E, and its logical denial is I.

Let me now substitute our argument for the above formula, and we have: If no sin is forgiven in the world to come, our Lord's mention of some sins that they should not be forgiven in the world to come had been superfluous. But nothing that our Lord said was superfluous. Therefore some sins must be forgiven in the world to come. I invite Dr. Wilson to sunder this argument.

This argument for the existence of a purgatorial state in the world to come where the soul is cleansed from lesser sins before it can be admitted where not the least speck of defilement can enter, is as old as the days of St. Augustine, who used it, nor did he thereby either "fall out with Aristotle" or "sacrifice his reason upon the altar of 'Mother Church.'" Strange to say, he reasoned very powerfully and fearlessly and acutely, albeit he lived not in this century nor ever listened to the transparent logic of the Rev. Dr. Wilson.

This argument was used also by St. Gregory the Great, nor was he, I ween, ever treated to "green cheese" logic.

There may be other arguments brought to prove the truth of the Church's teaching on this head. In the Old Testament, second book of Machabees, Judas Machabeus is recorded as having sent a certain amount of silver to Jerusalem for the offering of sacrifices for the sins of the dead. And the Holy Scripture adds: "Therefore it is a holy and wholesome thought to pray for the dead, that they might be loosed from their sins."

But Rev. Dr. Wilson denies the canonicity of the two Books of Machabees. But in rejecting them I say he is illogical. For one of the fundamental laws of thought is, that there must be a sufficient reason for everything. But Rev. Dr. Wilson has not sufficient reason for rejecting them, seeing that it is the same Catholic Church that gives him the Scriptures he holds and the Scriptures he rejects. Protestants would not know that what they hold of the Bible was really so

much of the Bible, if the Catholic Church had not told them it was. There was a time when the books composing the Holy Bible were not collected. It was she that collected them and separated the spurious from the genuine. Therefore Rev. Dr. Wilson has as much reason for rejecting all as he has for rejecting some. And if he does not take the words of our Lord as a guarantee for her infallibility, he has no sufficient reason for believing that what he holds to be the Bible is the Bible, and therefore he has, at most, only an illogical opinion about the genuineness of that which he takes as his infallible guide.

To the same Catholic Church is he and all Protestants indebted for the observance of Sunday instead of Saturday. The change is nowhere mentioned in the Bible, and if he does not believe the guarantee made the Church by her Divine Founder, he is unreasonable in observing the first day of the week instead of the last—the original Sabbath.

Another proof of the existence of purgatory is found in the very reasonableness of the doctrine. For, some die with lesser sins unsatisfied for. But every idle word must be accounted for, and no imperfection shall enter heaven, and it is not reasonable that a very light transgression be punished equally with enormous crimes. Therefore reason itself asks for purgatory.

Besides all this, the Church has always taught it. But our Lord said His Church should never err in her teaching. Therefore this doctrine must be true.

The scene is changed. On leaving purgatory, Rev. Dr. Wilson, of course, is bound for Paradise, but lights on that Paradise so graphically described in the third book of Milton, who locates it upon that side of the world I will not mention. For he says: "I must not linger here, but pass on to the broad and inviting field which opens up before us this evening, so broad indeed that I can but briefly touch the several topics."

And now a vision of the day comes over his agitated spirit. And what, you ask, is revealed to the daylight visionary? Images, as the sands of the sea, innumerable; pictures, as gorgons and hydras, hideous; crucifixes and statues, as the smouldering embers in a pagan temple, abominable; the millions of saints venerated in the Catholic Church passing in motley array, as a chorus of satyrs on the Grecian stage, grotesque.

But I want to see his logic. It is with logic, not visions, that we are now concerned. And, taking Rev. Dr. Wilson for guide and adopting his reasoning, we find a great many idolaters. First in the list is Moses, for he held up a brazen serpent for veneration. Next come those who made the Ark of the Covenant, with those who honored it and tables of the law and the rod of Aaron; those also who made the golden cherubim, and those who placed them at each end of the mercy-seat; then, too, all the sculptors and painters who lived before the birth of Christ. For these all made to themselves the "likeness of things in the heavens above or on the earth beneath."

In the New Law, nobody can tell but that our Lord was an idolater; for He may have made the likeness of some things He saw on earth, as He worked at the carpenter's trade, perhaps the likeness of the cross he was one day to carry. Most likely He fashioned a plow after the model set Him by St. Joseph. So that Rev. Dr. Wilson's wonderful logic makes out almost to a certainty that our Lord was an idolater.

The next distinguished idolater we find is St. Andrew, the first-called Apostle. For when he saw the cross prepared on which he was about to die, he exclaimed: "Hail, precious cross! that hast been consecrated by the body of my Lord, and adorned with His limbs as with rich jewels. O good cross! that hast received beauty from our Lord's limbs, I have ardently loved thee."

Well, I draw my breath after that, and take courage. I am not so great an idolater, after all, as St. Andrew was. His idolatry is far nearer to fetichism than mine, for he says as much to a lifeless log of wood as I say to the Blessed and Immaculate Virgin Mother of my Redeemer, the incomparable benefactress of the human race. He says: "Hail precious cross." I say: "Hail precious gift of God to man." He says: "That hast been consecrated by the body of my Lord." I say: "Who hast given us that same body, formed of thy stainless virginal flesh in thy immaculate womb miraculously by the power and operation of the Holy Spirit." He says: "Adorned with His limbs as with rich jewels." I say: "Adorned with His body and His soul and His divinity residing within thee for nine months as in His own chosen living tabernacle." He says: "O good cross! that hast received beauty from our Lord's limbs, I have ardently loved thee." I say: "O good Mother Mary! that hast been promised to fallen man from the beginning of the world, that hast been prefigured in the old law, foretold by the prophets, saluted 'full of grace' by the archangel Gabriel, declared 'blessed' by inspired Elizabeth, into whose house thou broughtest heavenly benedictions; favored by the first miracle of thy divine Son, honored by His presence for thirty years, and given to me as Mother in the dying accents of my crucified Love; I ardently love thee, and desire to love thee more and more."

However, I am not ashamed of my idolatry. The Blessed Virgin was inspired when she prophesied: "Behold, from henceforth all generations shall call me blessed;" and I want to belong to those "generations" even if I be called idolater by the generation of "luny" logic or "green-cheese" logic, "*et id genus omne.*"

Coming down from the Apostles, we find the early Christians idolaters, as is abundantly proved by the excavations lately made and, I believe, still going on in the catacombs, where

numerous representations of our Lord and His blessed Mother have been found.

Constantine the Great must have been a great idolater, for he made the image of the miraculous cross that he saw when going to battle, and had the *labarum* carried before his victorious army, and afterwards set it up for public honor in Rome.

But why go so far back and so far away for examples of idolatry upon the principles of Rev. Dr. Wilson's reasoning? They were idolaters who made, and idolaters who put up, and idolaters they are every one of them who honor the statues of Washington and Benton in Lafayette Park. The St. Louis Annual Fair is an exhibition of the most outrageous idolatry on a large scale, a reproach to reasonable men.

So much for images, pictures, and other representations, concerning which Rev. Dr. Wilson thus concludes one of his paragraphs: "Taking, then, their own divisions of worship, I submit to you if I have not proved, beyond all controversy, that those who give the worship of 'doulia' to pictures and images are guilty of idolatry."

And I submit to my readers if, from the same premises from which Dr. Wilson proved that, I can not and they can not prove that "the moon is made of green cheese," and further, that Rev. Dr. Wilson can reason.

Here is a specimen of his reasoning calibre: "If the saints can hear the prayers of those on earth, can they hear the cry of all from every quarter of the globe? If they can, then are they omnipresent and equal with God. But we are told in the 'Catholic Christian Instructed' that 'the saints may know them by the angels, whose conversation they enjoy.' Now, that does not help me out of my difficulty in the least, for I deny that the angels hear our prayers. But suppose they did; then picture to yourself such a scene as this would imply. Imagine an angel before the throne crying out, 'Ho, St. Patrick, some one in Cork is praying to you.' But his voice

has not ceased to echo when another and another, and ten thousand times ten thousand others cry out to the Saint that his immediate help is invoked in every quarter of the globe. Fancy the confusion of poor Patrick. Would he not wish he had never been canonized? ”

Ridicule is a more dangerous weapon than some imagine. It goes forth seeking to fasten upon some object ; but if that be invulnerable, it returns upon its author, and not all the “green cheese” logic he can master will shield him from its keen shaft. Others must judge where it has found a resting place in this instance.

The Epicureans used to say that the gods took no interest in the affairs of this sublunary world, but left all to chance, alleging for their reason that it was inconceivable how the gods, who were independent of men, could trouble themselves so about affairs not concerning them. Could it be thought that these celestial inhabitants would interrupt their feasting on ambrosia, and their quaffing of nectar, and their lounging on easy chairs or reclining on delicate couches, and their enjoyment of sweet repose, by caring for and looking after and listening to low-lying mortals.

Such an idea of the bliss of heaven Rev. Dr. Wilson must certainly have had when he penned the above about St. Patrick. Spiritual things do not easily enter carnal minds. But to come to his logic. His syllogism, if he did syllogize, must be this: “Whatever I can not understand as to ‘how’ it took place, that I deny to be a fact or reality. I can not understand how the saints get a knowledge of the prayers addressed to them, whether they be said to get their knowledge from the angels or otherwise. Therefore they can have no knowledge of prayers addressed to them.”

Now, I am only concerned here with examining the soundness of Dr. Wilson’s logic, but will show in the sequel another way in which the saints can get their knowledge besides from

the angels. His logic I show to be at fault thus. His reasoning rests upon this false assumption : Nothing is to be admitted as a fact or reality which we do not understand as to *how* it is so. In other words, we are not to admit the *hoti* of anything of which we do not understand the *dioti*.

Will Dr. Wilson tell us the “how” of the fact of creation—“how” something was brought into being out of nothing? Or, in default thereof, will he deny creation? Will he tell us the “how” about the rotting away of the grain of wheat put into the earth, and the “how” of every progressive step in the process, from the first peeping of the tiny blade above the ground till the rich produce is fully developed in the ripe ear? Or will he, in default thereof, deny these facts? Will he tell us the “how” of the assimilating process from the mastication of food to its conversion into the living tissues, the bone and muscle of an athletic frame? Or will he, in default thereof, deny the facts? He must do one or the other, according to his logic.

Will he tell us the “how” of the mental process in the immaterial intellect’s laying hold of material substances and their relations, which furnish much of our stock of knowledge? Will he tell us the “how” in respect to the simplest act of the will; “how,” for instance, the body moves at the command of the will; the “how” of the union of soul and body; the “how” of the hypostatic union of the divine and human natures in our Lord; “how” of the great three in one and one in three in the mystery of the Holy Trinity? “How” did our Lord’s body pass through the shut and sealed sepulchre, or through the door that was shut? “How” did the angels appear and speak to Abraham, since they have no body?

He can not tell the “how” in any of these cases, and yet he believes each one of them as facts, I suppose. This shows that when he acts right he is illogical, but proves that his

logic is no logic, and that what he inferred by it in his attempt to reason about St. Patrick, and images, and pictures, etc., are "green cheese" conclusions.

The fact is one thing, the "how" of that fact is quite a different thing, in respect to our intelligence. We all know the battle of Waterloo, as to its being a fact; how many know the "how" of it in all its details? Dr. Wilson admits there were pyramids in Egypt; will he please tell us the "how" of their getting there?

These are difficulties that his defective logic has brought him into, out of which there is no possible escape, except by abandoning his false principles and adopting true ones, and learning a sound logic to bring him through the labyrinth of intricate reasoning he has run into. "Green cheese" logic, he must have seen by this time, if he is capable of seeing anything, is a poor vehicle for a process of reasoning. He must study to put his arguments into the *adamantinois logois* of Socrates and not into the "luny" coherency of a rope of sand. If my class in logic were to blunder so, they would say themselves they deserved one thousand lines, to be written without a fault of orthography, to serve as a life-long reminder not to be guilty of such wholesale murders of innocent words and judgments and syllogisms. Any one that calls me an idolater must do it logically. My only weapon is logic, but that I mean to keep burnished.

I mentioned that there can be another way in which the saints in heaven may know our desires and the petitions we make to them, and that is by knowing them in God, or seeing them in Him. He knows all things, even the secrets of our hearts, and can cause to be known to the saints whatever he wills in an ineffable manner, in a manner incomprehensible to us while in the body, and nobody can say He does not will to make some things known to them. His ways are not as our ways, nor are our powers of reasoning able to search out or to

fathom the depth of his wisdom. St. Paul, though favored in the extraordinary manner he describes to us, tells us it hath not entered into the heart of man to conceive what things he saw. Much less could we understand the "how" of them. We must be content to "know in part" during our sojourn here below. "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy."

I would like to know by what manner of means Dr. Wilson would attempt to prove that "Dr. James Doyle artfully omits the angel's answer." It is on the word "artfully" I lay stress. I take it for granted, just now, that he did omit the angel's answer. But was everything he omitted in an "Abridgment of Christian Doctrine" artfully (and by "artfully" Dr. Wilson means "dishonestly") omitted? And if he is not so far lost as to say this, I want to know how he knows that this was "artfully" omitted. It is one thing to know that he omitted it; it is quite another thing to know "why" he omitted it, and the motive of his omitting it. Rev. Dr. Wilson claims to know more about the secret thoughts of Dr. Doyle's mind than he is willing to grant any angel or saint can possibly know.

Well, all I can say is, that any one possessed of so wonderful a perspicacity and power of introspection should by right have the privilege of manufacturing out of any premises he pleases, "therefore the moon is made of green cheese." And therefore I give him the full benefit of his own quotation: "Is that a sample, I would ask, of the honesty" of a teacher of the Gospel, which he takes as his infallible guide? "Is it any wonder that the Church which can so utterly pervert and mutilate and misrepresent and dismember" the simplest facts or truths, is no Church at all?

Here is one of the finest specimens of logical gymnastics I remember ever to have come across. It is a *rara avis*. It contains a hidden gem, if only some one could bring it to light.

“Now, covering this false worship of Jeroboam, let me say, the people sacrificed nominally to the Lord, just as in Jerusalem ; but they bowed before the calves and kissed them. If, however, you want to see bowing and kissing to an extent which Jeroboam’s calves never enjoyed, just go to some favorite image of the Church of Rome, that of St. Peter, for instance. Though the statue is of brass, the great toe is considerably worn away by this osculatory process.”

This reminds me of the game in which the following is one of the throws : “ I saw the high hill of Howth in a boat going to visit Athlone.” But I want the logic. Here it is : Bowing before and kissing the calves of Jeroboam was idolatry. Therefore bowing before the statue of St. Peter and kissing it is idolatry.

This is a defective enthymeme, entitling the inference “ Therefore the moon is made of green cheese.” But we think he wanted to say, or meant to say : “ All bowing to or kissing of any created object is idolatry.” If he does not mean that, all he said is worse than meaningless. I accept the proposition and carry it with me in search of idolaters, and I find a great many on my way to Rome. In England, “ John Bull ” meets another “ John Bull,” and they bow to each other. There is mutual adoration, not of calves, but of Bulls. Nor is it the poor and ignorant alone that do this, but the *elite* of the metropolis do it. In the court, in the parliament, everywhere, there is rank idolatry. What a horrid people these are ! Not only that, but they call some ermined John Bull “ Your Worship.” Now, Worcester gives “ worship ” the meaning of “ adoration, honor paid to the Supreme Being.” What an abominable set of idolaters are these benighted people !

I pass over to Ireland. Are they better there ? Worse yet. In England they “ worshipped ” some John Bull. In Ireland they “ worship ” some Jack. It is not I that say this. It is Rev. Dr. Wilson’s logic that makes me

say it. And I am only quoting Curran, who said to the judge on one occasion when a long-eared gentleman outside was vociferating: "Gentlemen, one at a time." But the Irish have some little excuse for their idolatry. They always "worshipped" with a bad grace the metamorphosed "John Bulls" forced upon them for the last seven hundred years, and I understand they are resolving very strongly to "worship neither calves nor "Bulls" nor Jacks henceforth forever. But what could they do with starvation on the one side and the bayonet on the other?

Lét us see if we have idolaters at home. Yes; plenty of them. They bow to each other most idolatrously. The only time one could vouch for a certainty that there was no overt act of idolatry, as far as the writer knows, was during the reign of the Connecticut "Blue Laws." For if a man kissed his wife on the Sabbath, he was fined unmercifully and thus kept from idolatry at least one day in seven.

I understand that in the marriage ceremony according to the Anglican rite, the husband says to the wife: "I do thee worship." So that, according to Dr. Wilson's logic, he adores her, though she, good soul may be far from adoring him.

But we are sick of this logic. I pray the reverend gentleman not to repeat it. For I am inclined to think of it what Juvenal thought of a certain esculent: "*Crambe repetita occidit.*"

THE EVIDENCE OF HISTORY.

By BROTHER BARBAS.

COLLEGE OF THE CHRISTIAN BROTHERS, Feb. 5.

Semper ego auditor tantum? I, too, ask to have my say in the "Great Controversy." Since appeal has been made by several of the reasoners to the evidence of history as to a final judge in the case, I think a few remarks on the subject will not be inappropriate.

We all know what history is, but frequently that is called history which is not history, if history is a record of facts. Facts are truths, and it is not of the nature of truth to contradict itself. I defy any man to point out two truths that do contradict each other, whereas all can point out multitudes of histories that give us contradictory statements about one and the same event, one and the same person.

What then? Are we to discard history? By no means; but we ought to examine history, put it to the test, give it a fair hearing as we do any other witness; if trustworthy, accept it; if not, reject it; in a word, apply to it the canons of criticism, the same rules of right reasoning that we apply in any other department of investigation where our object is to reach the truth. In a court of justice inquiry is made into the character of the witness as to veracity. Let the same be done with historians.

“Do not read history to me,” said Sir Robert Walpole to his son Horace, “for that must be false.” “My experience in affairs,” said the first Lord Melville to Sir James Mackintosh, “has taught me to have very little faith in history.” “Historians,” said Henry Grattan to the poet Rogers, “are not content with telling us what was done, but they pretend to enter into the secret motives of men.” “I wish,” said Lord Melbourne, “that I were as sure of anything as Macaulay is of everything.” And the *Month* remarks on this: “And in so saying Lord Melbourne showed that he possessed at least one important qualification for making a good historian.” A late writer in England, speaking of Lord Macaulay, applies to him the memorable words of Edmund Burke: “To make room for the vices of Papists, he clears the house of all the vices of men.” And I will add that certain gentlemen clear the greater part of the world of their vices to make room for the vices of the Popes. “Wicked Popes,” “exceeding wickedness of the Popes,” are among the blots that stain the pages in that little pitiful substitute for a history—Freeman’s “General Sketch of History; adapted for American Students.”

You can prove what you like from history. I can take Froude’s History and prove that Mary Queen of Scots was a monster of iniquity; Elizabeth and her father Henry, exemplars of perfection; that St. Thomas à Becket was a designing and contumacious subject; Henry II. a mild and gracious sovereign. Mr. Green, in his “Short History of the English People,” makes out (conclusively to some) that Sir Thomas More was not a Christian at all, but preferred the religion of “nature and reason.” “From Christendom,” this advanced historian tell his readers, “More turned with a smile to ‘Nowhere.’” And that is the More that was so ultramontane that he died rather than give up the Pope.

With Garibaldi’s “Autobiography,” published in English some years ago, anybody could prove that Pius IX. is a very

bad man, an enemy to the happiness of his country and of the whole human race. And the historiographer of Victor Emanuel, some Italian Froude, will doubtless hand down to posterity the name of Pius Ninth with many a hard epithet attached. In the distant future, it is not too much to suppose, some reasoner will say: "Well now, these writers lived in the time of Pius IX; they were Catholics and Italians, and their testimony accords perfectly with the great organ of public opinion, the world-wide *Times*, and receives additional strength from Hon. W. Gladstone's 'Expostulation,' " Then turning to American authors he will find "Popery, and its Aims," by Rev. Granville Moody, D. D., of the Kentucky Annual Conference, published in 1875, in which the Apocalyptic prophecies are dogmatically expounded, and shown to have their fulfillment in the history of the Papacy. The seven-headed and ten-horned beast symbolizes the Papal hierarchy, now fully developed in "the octogenarian epileptic at Rome, called Pius IX." And our future reader may find no St. Louis *Christian Advocate* to sharply chide the erring Moody thus: "This, we submit, was uncalled for, out of place, unkind, unmanly and coarse. * * * From what we have seen and heard of the author of the book, we are not surprised he should have written such things, but are rather surprised that Hitchcock & Walden should have published and sent them out with their imprint." There may possibly not be even a Dr. Sonnenschein within the hearing of that future enlightened reader to come in with a good word for Pius IX., while the Hollands and Hugheys will go into pious convulsions at the horrid recital—perhaps to dream dreams.

We can not expect to get the true history of Pius IX. from his enemies. The partisans of those who robbed him of his possessions will not, be sure of it, call themselves robbers. Therefore Pius IX. must be made out to be in the wrong, that they themselves may appear to be in the right. So long as

Bismarck keeps persecuting the Catholic Church (I do not mean Rev. Dr. Betts' Catholic Church) in Germany, so long will you find him influencing public opinion to the extent of his wily power, that the "claims" of the Church may be looked upon as an aggression upon the just rights of the empire. The head of the Church must therefore be made out to be in the wrong, that the head of the Prussian Government may be seen to be in the right.

As it is to-day so has it always been with the Church. She had always enemies, though different at different times in number and character. Nor is she surprised at this. She was told to expect as much at the very commencement, ere she entered upon her career. "If they have persecuted Me," said her Divine Founder to His Apostles, and in them to their successors, "they will also persecute you." "Blessed are ye when men shall say all manner of evil against you unjustly, for My name's sake" And history shows us that these words were fulfilled. As He had enemies, one even among His followers, so the Church has had her enemies, some even within her own fold. Jesus Christ came to teach truths that were not palatable to flesh and blood, and commissioned the Church to do the same. Here is the explanation of the struggles of the Church all through the ages from her first appearance to the present day. No wonder that the Popes, whose duty it was as head of the Church to condemn error and declare the law of right and justice in the court of conscience, were hated, thwarted, and maligned; for the truth does not please all men, nor justice either.

It is almost incredible to what lengths some men will go to oppose a dogmatic teacher. Moses taught authoritatively a long time ago that God created the heavens and the earth, and the Church has been authoritatively repeating his words ever since her birth. And here we have Barnum, Cox & Co., of New York, investing \$15,000 in having moulded down East,

at the little town of Elkland, then transporting out West to Colorado, there burying and afterwards discovering the "Colorado petrified man." The new Prometheus was George Hull, and his baked "compound of broken stone, brick and bones, with a plentiful admixture of blood, eggs, and other organic matter," was the missing link between man and monkey that was to give the lie to Moses in the triumph of Darwin. I am indebted for this item to the wide-spreading *Globe-Democrat*.

Now, it is not just to condemn any man on the testimony of his enemies, nor to form our estimate of his character from unreliable sources. We do not go to Cerinthus for the character of the apostles, nor to Tacitus, the most impartial of Pagan writers, nor to Porphyry, for our estimate of the early Christians. Why should we admit unchallenged the testimony of the enemies of the Popes in after times? And yet we find any sort of figment, be it ever so absurd, caught at and believed and improved upon and disseminated when aimed against the Popes. The genius of Dante peoples heaven and hell with his friends and enemies. This is quite enough for some to hold for certain that the Popes were very wicked men, since this violent Ghibelline put some of them in his Inferno.

It is not very long ago since it altogether ceased to be a fact of history that the Popess Joan succeeded Leo IX. in 855, wore the tiara, and governed the Universal Church from the chair of Peter. Our age has not much to boast of after all in the line of wonders. If we have discovered a "petrified man," those of the eleventh century invented a *petrified* woman. But what is stranger than all this is the fact that, notwithstanding David Blondel, a Protestant writer, in a work published in Amsterdam in 1649, completely disproved this huge chimera, men were found till quite recently stupidly clinging to their cherished illusion.

After this no one need wonder that Henry II. of England

could palm off his forged "bull" nearly twenty years after date as his title-deed to the possession of Ireland. If any one is gull enough to believe it genuine, I refer him to Dr. Moran's thorough sifting of the question in the "Irish Ecclesiastical Record," or to Father Tom Burke's answer to Froude, which can be found at Patrick Fox's, of this city, and if he still can say *credo*, such a one can believe that Rev. Dr. Betts is a Catholic, and that this land and the fatness thereof are his by prescriptive right. All know how much used to pass for history against the "violent and ambitious Hildebrand," as they called the saintly Gregory VII., and others of the Popes, till such Protestant writers as Hunter, Voght, Roscoe, and Ranke, showed the groundlessness of the calumnies and the malice of their inventors.

We do not hear any more the continuous harping on the ignorance of the "dark ages," since the Protestant Dr. Maitland has shown, in a way not very flattering to nineteenth century enlightenment, how it is and why it is that the Middle Ages are dark to many of us. Nor would it be at all surprising if ere long we have Protestant writers vindicating the much-injured characters of those Popes that yet remain to gratify a depraved taste.

But it is not in regard to the Popes alone that we find the calumnies of enemies, the inventions of imagination, and "popular illusions," take the honorable name of history. By a diligent examination and collation of original Spanish and Italian documents, and of the moral character of certain writers, Count Rosselly de Lorgues, in his "Life of Columbus" (1856), shows beyond the shadow of a doubt that the several accusations made against the illustrious discoverer of the New World, and particularly the one of his not being married to the mother of his son Fernando, are sheer calumnies, wholly destitute of any original support.

History had it that the remains of Columbus were reposing

in Havana since 1795, when lo ! they were found last September in the Cathedral of San Domingo, whence history said they were removed in 1795, but where the tradition of the island said they always were since they were deposited there in 1536.

Kopp, Huber, Vischer, and a few other hazy writers, have, within the last forty years, essayed to mystify the history of William Tell, and you find many now treating it as a solemn myth, notwithstanding that Zarlauben, Baltassar, Zaig, D'Art, and many others, had ably proved its authenticity. But we have only to wait a few years till another Schliemann come and remove the superincumbent weight of learned rubbish and show forth the real history of William Tell. Thus does research make material for itself. To quote the *Globe-Democrat* of December last, "In spite of Wolf and Lachman, and the rest, we shall have to rehabilitate Homer and the heroic age of which he sings," and of some others, too.

Reply to Bishop Baltes' Second Lecture.

BY REV. G. W. HUGHEY, A. M.

The subject of the Bishop's second lecture, as stated by himself, is, "Has the Catholic Church fulfilled her mission so far? Has she fulfilled her mission to teach all nations?" In answering these questions in the affirmative he says: "Now, to prove that the Church has fulfilled her mission so far, I will have to prove four points; first, that she was founded from the time of Christ. I must show that the Catholic Church has existed from the time of Christ, and has never ceased to exist; second, that she has actually taught all nations; third, that she has taught the same doctrines everywhere; fourth, that she has taught the same doctrine at all times. Then this doctrine must be in conformity with, and the same as that received from Christ and his apostles; and if the Church has taught always what was received from Christ and the apostles, why, she must have taught the same all along."

Now, if the Bishop could only establish these four propositions, he would certainly establish the claims of the Catholic Church. But has he done this? Can he do it? Did he pretend to give a single authority to prove these propositions from either Scripture or tradition? We can not take the Bishop's mere assertion for proof. We demand the authority and we will not be put off with the mere assertion of the

Bishop that these things are so. He takes up his first proposition and says: "Has the Roman Catholic Church, as we have it at the present day, existed from the days of Christ?" Instead of going on to answer this question affirmatively by showing the agreement between the Church, founded by Jesus Christ, and the Roman Catholic Church as we now have it in doctrine, worship, discipline, and government—the only way he could answer it affirmatively—he goes on to speak of the prophecies and promises of the perpetuity and ultimate triumph of the Church of the Lord Jesus. But what have these to do with the question as to whether the "Church of Rome, as we now have it, has existed from the days of Christ to the present time?" The learned Bishop here assumes the very point in controversy, and we must remind him that this is not admissible. All agree that the true Church of Jesus Christ, wherever we may find her, has existed from the time of Christ until the present time, and will exist to the end of the world; but all do not agree that the Church of Rome is the true Church of Jesus Christ. Here the learned Bishop utterly fails to sustain his proposition.

2. The Bishop quotes from the English Bishop of Bath and Wells to show that among the clergy of the Church of England there is an alarming tendency to go over to Rome. But what has this to do with the question as to whether the "Church of Rome, as we have it, is the Church founded by Jesus Christ?" Nothing whatever. Besides, there is nothing more natural in the world than for men holding the views of the High Church party in the Anglican Church to go back to Mother Rome. Indeed, I do not see how a man can hold the doctrines of Dr. Pusey, and those like him, and remain out of Rome at all.

3. The Bishop then goes on to speak of the alarming increase of infidelity outside of the Catholic Church. But what has that to do with the question of whether the "Church of

Rome, as we have it, is the Church founded by Christ," or not? The Bishop tries hard to make Protestantism responsible for the prevalence of infidelity. But we ask, is this true? Where has infidelity flourished most, in Protestant or in Catholic countries? Which of the nations of Europe have been most cursed with infidelity, the Protestant or the Catholic nations? Do we find infidelity triumphant in Scotland, the most thoroughly Protestant nation in the world? or do we find it triumphant in France, until recently the most thoroughly Catholic nation among the leading powers of the world? Infidelity in England and the United States increases with the ratio of the increase of Roman Catholicism. In this country infidelity is mainly a transplant from the Catholic countries of Europe. Roman Catholicism is responsible for nine-tenths of the infidelity in Christendom. This is demonstrable from two palpable facts. First, modern infidelity has been most prevalent among thinking men, and also among the masses, in Roman Catholic countries. Second, the objections infidelity brings against Christianity are founded mainly on the perversions of Christianity by Roman Catholicism, and against her persecutions of those who have differed with her.

4. Her determination not to permit men to reason on her claims to authority, where she has the power to prevent it, must necessarily lead to a rebellion of reason against her authority, and then men must either become Protestants or Infidels; and in countries where Catholicism prevails, they usually become Infidels.

5. Bishop Baltes himself bears testimony to this, unwittingly, when he says, "Now, I don't wish to offend any Protestant, but I do say that Infidels give a more correct statement of the Catholic Church than Protestants do. You, my Protestant friends, I do not blame you personally for this; I only blame those who knowingly misrepresent us. Infidels, as a matter of course, believe that the Catholic Church was

established by Christ, and that she has continued ever since. They say she is the only Church." What is this but an acknowledgment that the objections of Infidelity to Christianity are founded mainly on their objections to the Roman Catholic Church, which, the Bishop tells us, Infidels believe is the Church, which was founded by Jesus Christ? So we see Roman Catholicism is mainly responsible for modern infidelity, Bishop Baltes himself being judge.

6. The Bishop then goes on to give us a list of the Popes by centuries to prove the Apostolic succession. But this fails to prove that the Church of the Popes is the Church founded by Jesus Christ. In my former lecture I showed that the Scriptures teach that there should arise a power, about the time of the dismemberment of the Roman Empire, which should in some manner be connected with its dismembered parts or kingdoms; which should hold its authority in the city of Rome; and which should be an apostasy from Christianity; and that this power should hold universal temporal and spiritual dominion over the nations of the earth for the period of 1,260 years. This being the case, it is not only necessary to prove a continuous succession of bishops in Rome from the time of the Apostles, but it is also necessary to show that this succession has never apostatized from the Lord Jesus, but that they are the true and faithful shepherds of the flock of Christ. So this succession fails to prove that the Church of Rome is the Church founded by Jesus Christ. Without reiterating them, I must refer the reader to the points presented in my former lecture, proving conclusively that the "Church of Rome, as we now have it," is not the Church founded by Jesus Christ.

7. The Bishop then gives us a list of the General Councils of the Church to prove that the Church of Rome is the Church founded by Jesus Christ. But this fails also to prove his point, unless he could prove the same in regard to the Councils that he must in regard to the Popes—that they were

all Councils of the true Church of Jesus Christ, and not of the apostate Church, which prophecy plainly teaches should rise to supreme power over the nations.

But while on this point the Bishop says : "Before a dispute is referred to a General Council, every other means of settlement must first be tried. Hence, you will find a dispute sometimes going on for thirty or forty years, or even longer. Sometimes there may be a dispute for centuries on a point of doctrine. But the Church will not call her Council, will not decide until she has to decide. It is only when a dispute can not be allowed to continue without scandal that she convokes a General Council. Then the matter is settled; and after that, amongst Catholics, there is not another word of dispute."

Now, it does seem to me that an infallible Church ought to know what she really believes, and knowing it, she ought not to endanger the souls of her faithful children by refusing for centuries to declare her faith on disputed points. The controversy on Papal Infallibility has been going on for many centuries, and Roman Catholic doctors and teachers have differed widely on this question of faith. The Council of Trent met long after this question was agitated in the Church, but refused to open its infallible mouth on the question. The controversy continued for over three hundred years later before this important dogma of faith was settled. The decree of the Vatican Council, July 18, 1870, which settled this question, anathematized all who reject it. Now, I would like to know if this anathema is retrospective, like the decree? If so, what became of those who have died out of the faith of this infallibility? According to Bishop Baltes, this has always been the faith of the Roman Catholic Church, only she did not just exactly know it herself, or knowing it, she purposely refused to let her children know it, and thus let them die out of the true faith and be lost! This most certainly follows, or

it follows that the belief in Papal Infallibility is not necessary to salvation. It will not do to say a belief in this dogma was not necessary until it was publicly proclaimed as a dogma, for that would be a full admission that the faith of the Catholic Church has not always been the same, and this would completely overthrow the whole claim of the Church to infallibility. Here is a dilemma, out of which the Bishop can never extricate himself. Let him take either horn of it, and it will gore him to death. This is not only true of the dogma of Papal Infallibility, but it is true of every dogma that is distinctly Roman Catholic. But I will have to recur to this under another head.

The Bishop says: "By profane history we show from her precepts, her ministry, her councils, her acts, that the Church which we have at the present time is the same Church as that established by Christ." This we deny *in toto*, and demand the proof. Here we have the Bishop's bare assertion again, an assertion unsustained by a single particle of proof, and, with all due respect for him, we affirm that this assertion is absolutely incapable of proof from any authentic historical documents on the face of the earth. This is the very thing we challenge our Roman Catholic friends to do—prove by authentic history, sacred or profane, that "the precepts, ministry, councils and acts" of the Church of Rome are those of the Church founded by Jesus Christ. And yet this *must be done*, or the Bishop's claim for his Church falls to the ground, and she is at once convicted of the crime of apostasy from Christ. Here the field is clear, let the Bishop enter it and defend his Church by her acts.

The Bishop warns us that we ought to be very careful not to say hard things about any man's religion, or the ministers of religion, and that we ought to be very sure not to call the Pope Anti-Christ, without we first "stop and examine whether the Pope is really Anti-Christ." This is most excellent advice,

and we hope all Protestants will receive it, and not make any assertions in regard to the Papacy which they can not prove. No good cause needs the aid of slander to uphold it. I make no charges against the Popes which are not public and notorious facts of authentic history, Catholic, Protestant and Infidel. We hope the Bishop and his friends will take the same advice he gives in regard to their treatment of Protestants, for it is by such a course alone that we can arrive at the truth. But, when a Church comes to me claiming to be the only true Church of our Lord, founded by Him, and by virtue of her divine commission, claims unlimited and supreme authority over my faith and life, I must, as a being responsible to God, demand her certificate of authority, and that certificate I want to find in the Word of God, countersigned by her doctrines and her acts; and if she can not furnish the requisite certificate, I must tell her she is a counterfeit and an impostor. This I am compelled to do by the teachings of the Word of God. But what does the Catholic Church teach her children in regard to Protestants? In the "Catechism of Christian doctrine for Academies and High Schools, by Rev. M. Müller," and indorsed and recommended by the "Sacred Congregation for the Propagation of the Faith," and also by thirteen Archbishops, and Bishops of the United States, we read the following at the conclusion of an account of Protestantism, for the benefit of Protestant children as well as Roman Catholics, who are sent to Romish schools: "Such has been Protestantism from the beginning. It is written in blood and fire upon the pages of history. Whether it takes the form of Lutheranism in Germany, Denmark and Sweden; of Anglicanism in Great Britain, or Calvinism and Presbyterianism in Switzerland, France, Holland, Scotland and America, it has everywhere been the same. It has risen by tumult and violence; propagated itself by force and persecution; enriched itself by plunder; and has never ceased by open force, persecuting laws or

slander, its attempts to exterminate the Catholic faith and destroy the Church of Christ!"

8. The Bishop comes to his second test, to prove "that the Church has been teaching all nations." He says: "We prove this, first, by traditions; secondly, by sacred and profane history; thirdly, by the monuments; and, fourthly, by the footprints of her missionaries." I remark, we do not call in question the fact that the Church of Rome has taught her doctrines throughout the world, and subjected the nations to her authority. This I showed in my former lecture was represented in Scripture prophecy as clearly in regard to the apostate, as to the true Church; with this difference, the universal supremacy of the apostate Church should be of limited duration, while that of the true, shall be permanent and enduring. But Bishop Baltes claims the conversion of the nations during the first four centuries as a part of the work of the Roman Catholic Church. In this he is mistaken. The Roman Catholic Church as we now have it, had no existence then, and hence she can claim no part in the work of the conversion of the nations to Christianity during the first ages. The primitive Church was no part of the Church of *Rome* as we now have it, nor were the apostles and missionaries of the primitive ages missionaries of that Church.

The first and main witness the Bishop introduces to prove his proposition, is *Tradition*. He tells us, that there are three kinds of tradition. He says: "Sacred tradition is either divine, apostolic or ecclesiastical." In giving us his explanation of tradition he says: "Divine tradition is the word of God written, but not under the inspiration of the Holy Ghost. The Holy Bible is the word of God written under the inspiration of the Holy Ghost. Suppose our Lord was speaking to a multitude in the City of Jerusalem; some one, not called or inspired, takes down everything in writing that our Lord says. Afterward he shows it to our Lord, and

asks: 'Is this correct? Is this what you said?' And our Lord says: 'Yes; it is word for word.' Consequently this is the word of God. But Catholics hold that this does not belong to the Holy Scriptures. Why? Because while it is as true as the Holy Scriptures, yet it was not written under the Divine inspiration."

Now, it is manifest from the Bishop's language, if it is correctly reported, that he teaches that all "divine tradition" is written—was written during the lifetime of those who heard the words of Jesus, though not written by inspiration; consequently, according to Bishop Baltes, all divine tradition, that has come down to us, is *written* tradition, and was written during the lifetime of those who heard our Lord. Now, if this be the true doctrine of tradition as taught by Rome, we ask Bishop Baltes, where do we find the books containing this divine tradition? What works have come down to us, that were written by those who heard the words of Jesus, outside of the New Testament writings? The spurious and apocryphal gospels will not be claimed by Bishop Baltes as containing these traditions. Where then will we find them? I am curious to know where those books are to be found, which contain this divine tradition. I would like to see them, and study them, and examine into evidences of their genuineness and authenticity. Surely, the world has been ignorant of these precious documents containing the words of Jesus, which are not found in the inspired Scriptures, long enough. Will not the learned Bishop tell us where we may find this precious deposit? Verily, this is a new presentation of the Romish doctrine of "divine tradition," and I am afraid it will subject the good Bishop to the charge of heresy.

In regard to apostolic tradition he says: "All the apostles did not write, and those that did write performed and said many things of which they did not write. These were taken down by contemporaneous writers, and have come down to

our day, and these we call apostolic traditions. Apostolic tradition differs from the writings of the apostles just about the same as divine tradition does from the Word of God." Here we see again, the Bishop tells us, that apostolic tradition was written down by those who heard the words of the apostles, and consequently no apostolic tradition has come down to us orally. Now, again, I ask the Bishop to please tell us where we can get the books which were written by those who heard the words of the apostles? If Cornelius, or anybody else took down a stenographic report of Paul's sermon in the Court of Areopagus, I want to see it. Where can we find these books containing the apostolic traditions? I have the writings of all the Apostolic Fathers, that have come down to us, and I have read them carefully many times. I have looked through them since I have been engaged in this controversy, but I find none of these apostolic traditions of which the Bishop speaks, though I find constant reference to the Holy Scriptures in them, showing that these Fathers believed that the whole doctrine of the Gospel is contained in them. As for his ecclesiastical tradition, I care nothing about it, as it does not touch the questions of the present controversy.

The truth is, Bishop Baltes does not give the Roman Catholic doctrine of tradition at all. His definition of tradition is not the Roman Catholic definition as laid down in their standard works. I will not be as uncharitable to him as he is to us, when he says: "I can not believe that these men are in good faith, and God will punish them. Ignorance will excuse a person, but willful perversion is inexcusable." In charity I must believe the Bishop is in good faith, but his mind is awfully muddled. I suppose we may account for this, in part, from the fact that controversy is a new business with him, and we could not expect the clearness of an expert in his statements.

What is the Roman Catholic doctrine in regard to tradition? The decree of the Council of Trent, on what constitutes

the Word of God, reads: “ And the Synod clearly seeing that this truth and discipline is contained in the written Word, and in the *unwritten traditions*, which the apostles received from the mouth of Christ Himself, or from the apostles themselves, being the dictate of the Holy Ghost to them, *and delivered, as it were, from hand to hand, came down to us*; following the example of the Orthodox Fathers, with due veneration and piety receiving all the books, as well of the Old as of the New Testament, seeing God is the immediate Author of both, and also receiving these traditions, appertaining to faith and morals as coming from the mouth of Christ, or dictated by the Holy Ghost, *and held in the Catholic Church by a continual succession.*”

Here we have the true doctrine of Rome in regard to tradition; and it is not that it is the words of Jesus and the apostles, written down at the time by uninspired men, and preserved in the Church in this form, but it is the *unwritten Word* preserved and handed down, not in written documents, but “ *handed down from hand to hand, by a continual succession.*” This does not mean *written documents*, but it means *oral tradition*, and can mean nothing else. Bishop Baltes’ attempt to defend tradition by asserting that it was written down at the time delivered, though by uninspired men, is a confession on his part that the doctrine of the infallible Council of Trent, in regard to tradition being handed down by a continual succession, can not be defended.

Bishop Hay holds the following language on this subject:

“ *Ques.* What is meant by tradition?

“ *Ans.* The handing down from one generation to another, *whether by word of mouth* or by writing, those truths revealed by Jesus Christ to his apostles, which either are not at all contained in the Holy Scriptures, or at least are not clearly contained in them.

“Q. What is the principle upon which tradition proceeds?

“A. It is the laying down, as an invariable rule, to be observed in every generation, firmly to adhere to the doctrine received from the preceding generation, and carefully to commit the same to the succeeding generation without addition or diminution.”

Bishop Hay's work is a standard work among Catholics, and he declares tradition is that which is handed “down from one generation to another, whether by *word of mouth* or in writing, those truths revealed by Christ to his apostles, which either are not at all contained in the Holy Scriptures, or at least are not clearly contained in them.” Bishop Hay properly understood the decree of the Council of Trent, which does not limit tradition to any written documents, but means by it the “*unwritten Word*, preserved and handed down from one generation to another by a continual succession.”

Dr. Milner, in his “End of Controversy,” says: “The Catholic rule is *the whole word of God*, together with her *living authority* in explaining it; as whatever points of religion are not clear from Scripture, are supplied and illustrated by tradition; and as the pastors of the Church, who possess that authority, are always living and ready to declare what is the sense of Scripture, and what the tradition on each contested point, which they have received in succession from the apostles.” Here we are told by Dr. Milner that Scripture must be explained by tradition, and tradition must be explained by the pastors, who have received it *in succession*, not in *written documents*, from the Apostles! Thus Scripture is superseded by tradition, and tradition is superseded by the infallible pastors, who alone are competent to tell us what is the tradition they have received by a continual succession from the Apostles. This is the true doctrine of Rome, and I am sorry our learned Bishop, whose business it is to teach it, as one

in the line of the succession through whom this deposit of the *unwritten Word* must reach us, does not understand the nature of the deposit of truth which he has received, and is to teach to others.

In regard to tradition, I remark : (1) According to Bishop Baltes himself, and all other Roman Catholic writers, the record of tradition, whether oral or written, is an *uninspired record*, and therefore liable to be incorrect and defective. According to Bishop Baltes, the difference between the Holy Scriptures and tradition is, the Scriptures were written by inspired men, and in them, therefore, we are sure we have the words of Jesus, for we have the guarantee of the Holy Ghost. But we can not be sure we have the words of Jesus in the record of tradition, for those who wrote that record were not inspired, and therefore we have no guarantee that that record contains only the words of Jesus. This fact, which is admitted by all, must, in every thinking mind, forever set aside the authority of tradition in faith and morals. How any man with common sense, who acknowledges that tradition was written by uninspired men, and consequently liable to the errors of a defective memory in giving the exact words of Jesus and the Apostles, can claim for this record an equality with the inspired Scriptures, I can not understand. But Bishop Baltes does more than this ; he claims for tradition a superiority over the Scriptures, in that the Scriptures can only be understood and interpreted by tradition. According to the learned Bishop, the perfect standard must be made to conform to the imperfect. If this is not a reversal of the order of Scripture, law, reason and common sense, then I confess I have neither reason nor common sense. Is it possible the learned Bishop did not perceive this palpable absurdity when he was defining the difference between Scripture and tradition? Does not every man, Catholic and Protestant, see this palpable absurdity into which the Bishop's position plunges him? Now, I ask every

intelligent Roman Catholic what greater flood-gate of error could be opened in the Church of God than to subordinate the inspired record of the Holy Scriptures to the uninspired, erring and fallible record of tradition, as defined by Bishop Baltes?

(2.) But the real position of the Roman Catholic Church on the question of tradition makes it far more unreliable as a rule of faith, or standard of doctrine, than the position of Bishop Baltes. It is admitted by Roman Catholics that every Bishop into whose hands this deposit of tradition was put, and through whom it has come down to us, except the Bishop of Rome, was, and is, just as fallible and uninspired as other men—just as liable to defects of memory as other men, and therefore absolutely incapable of furnishing to us any guarantee whatever that that which they claim to have received from the Apostles by a continual succession is anything more than the doctrine of erring and fallible men. We know that it is impossible to preserve a correct record by oral tradition, owing to the imperfection of the human mind and memory. The only possible chance to preserve a correct oral tradition would be to preserve it through the channel of inspired prophets, as it was preserved in the Patriarchal Church. But this is not claimed by the Church of Rome for her bishops, through whom this deposit of tradition has reached us. They are inspired only when in general council assembled, and these general councils have been sometimes hundreds of years apart. The first one was not held until the year A. D. 325. Here there was a period of 225 years from the death of the last inspired Apostle to the first inspired council. Thus *unwritten tradition* had to pass through uninspired hands in its transmission all this time. Now, what security have we that it was preserved pure by these uninspired men, into whose hands it was delivered, and through whom it was transmitted to their successors? Plainly, none in the world. No

man can tell, to save his soul from perdition, whether this deposit was kept pure while it thus flowed through this uninspired channel for 225 years. Again, from the Council of Trent to that of the Vatican there was an interregnum of over 300 years. This *unwritten tradition* here flowed over 300 years through an uninspired channel, and liable to all the corruptions any other *unwritten tradition* would be. How can we then be certain that we have the true words of Jesus and the Apostles in this *unwritten tradition*? Plainly there is no security at all, and Rome can give us no guarantee whatever that her *tradition* is either *Divine* or *Apostolic*. No Roman Catholic in the universe has any assurance that that which the Church teaches him out of her *traditions* is any thing more than the inventions of fallible and sinful men, as indeed it is easy to demonstrate that it is.

But, says one: "Have not the General Councils, which are infallible, decided that this deposit of tradition is the Word of God?" I answer, emphatically, No. The General Council of Trent decreed that the "deposit of saving truth is contained in the written Word, and in the *unwritten tradition*;" but it never decided what was the *true* and what the *false* tradition. If the Council of Trent had fixed a limit to tradition, and defined what is the *true* and what the *false* tradition, then the Catholic, according to his position, might have had some security. *But this the Council did not do.* If it had, then the tradition would have been *written*, and hence it would have ceased to be the *unwritten Word*. This tradition upon which Rome so much depends, is the most indefinite and uncertain thing in the world, and is the fruitful mother of all her corruptions. The Bishop is loud in his praises of *tradition*, and urges his brethren to hold on to *tradition*, assuring them that "no error can stand before *tradition*;" but he was very careful not to tell us where we could find this record of *tradition*! When we demand of the Bishop his authority for the doctrines

of Rome not found in the holy Scriptures, he replies: "They are taught by *tradition*." But when we demand the record of tradition that we may examine it, he does not, he can not give us the record, but tells us it is deposited with the Church, and she keeps the record by a continual succession! So you see there is no way to get at this record, this omnipotent power, before which heresy can not stand. The truth is, Rome must have some authority to fall back on for her unscriptural and anti-Christian doctrines, and this invisible, impalpable, irresponsible, *unwritten tradition*, which refuses to come into court and submit to an examination as an honest witness, is the most convenient authority to fall back upon. But we say such a witness is incompetent, for its very conduct in refusing to come into court casts a well-grounded suspicion on its veracity.

But the Bishop says we "make of the Bible a kind of *returning board*, and say, you shall not go behind this." This figure is a most unfortunate one for the Bishop, for it does not apply to our rule at all. We are for sticking to the *returns* just as they were made out and recorded by the apostles, but our Roman Catholic friends have established a "*returning board*" which they call *tradition*, and by it they *correct* the *returns* made by the apostles, and the Bishop confesses that without this "*returning board*" it is impossible to elect his Church as the one and only true Church of Jesus Christ. No, no, Bishop, we do not want any "*returning board*," we take the *returns* just as we are sure they were made out by the apostles, and if we cannot prove our election as the Church of Jesus Christ by these we are willing to give up the contest. This "*returning board*" business, I would remind the Bishop, is, just at this time, a rather ticklish business, and I would advise him and his Church to get rid of this unreliable, "*returning board*"—*tradition*—as soon as possible, lest in the day of retribution it may bring eternal confusion upon them.

The Bishop reminds us of the many difficulties we have in determining whether we have the Scriptures or not. Now, let him multiply these by one thousand, and he will begin to approximate the difficulties he has to overcome before he can tell whether he has the true divine and apostolic tradition, with no possibility of removing one of them.

When the Bishop comes to speak of the objections Christ brought against the traditions of the Jews, he does not give a correct version of the case. In speaking of the arguments we draw against these Romish traditions, from the condemnation of the Jewish traditions by Christ, he says: "They say Christ condemned the traditions of the Jews, and therefore they condemn our traditions also. Christ condemned some of the traditions of the Jews. He asks, 'Why do you transgress the commandments of God for your traditions?' In substance he says: 'You believe your traditions, but you set aside the commandments of God.' Again, we say our Lord condemned those traditions that were against the law. Now, let me tell you that if I attempted to introduce any traditions that were against the written Word of God, the Church would condemn me as promptly as Christ condemned the Jews."

Now, let us remember that the Jewish doctors claimed for tradition exactly what the Roman Catholic Church claims for her tradition. They taught that Moses delivered an *unwritten word* to the elders of the Jews, which contained a deposit of truth not contained in the written law, and by which the *written law* could be alone correctly interpreted. They claimed also infallibility in their interpretations of the *written law* through this *unwritten* deposit. In Mark vii. 3, 5, 6, 7, 8, 9, we read: "For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders; but eat bread with unwashen hands? He answered and said unto

them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me, Howbeit, in vain do they worship me, teaching for doctrines the commandments of men, For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." Here our Lord is not speaking of those traditions which were *against* the law, for the traditions here spoken of could not be against the law, for there was no law touching these things. But He is speaking of the body of the tradition of the elders in general, and he affirms that it "rejects," or "frustrates," or "sets aside" the law. This is the only result that can follow where the *written* law must be subjected to the *unwritten*, and interpreted by it. The tradition of the things not revealed, or but partially revealed, must necessarily "reject," "frustrate," or "set aside" the *written* law, if it is to be interpreted and understood only by tradition as effectually as if tradition stood out squarely against the *written* word, as indeed it does in many things in the Church of Rome.

But again, the Bishop says: "Our Protestant friends object: Moses says nothing shall be added. 'You shall not add to the Word of God, which I speak to you, neither shall you take any from it.' Deut. iv. 2. Consequently, it is not lawful to take away any legitimate traditions. Moses does not say, 'which I write to you.' If he had said that, we might perhaps take another view of it, and perhaps not. But he said, 'the word of God, which I speak to you.' " It is difficult to realize that the Bishop was in earnest, when he uttered the above; for he certainly does know that Moses wrote every word of the law which he spoke unto the people, and delivered it in this form to the priests and the elders to teach to the people. See Deut. xxxi. 9 to 13: "And Moses wrote

this law, and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel." Here the Divine Word, committed to the priests and elders to teach the people, was the *written* Word, and not the *unwritten tradition*. In verses 24, 25 and 26 of this same chapter, we read: "And it came to pass, when Moses had made an end of *writing* the words of this law"—not speaking them—"in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Now, I ask, can there be any doubt that all the words which Moses spoke unto Israel, that he afterwards wrote and delivered them in this permanent form to the priests and elders to teach to the people? What becomes of the Bishop's attempt to prove that Moses did not write all the words which he spoke unto the people? The teachers of the Israelites were limited to the *written* law, and were not allowed to teach any other statutes or commandments than those contained therein. Tradition can get no encouragement here, but it meets a palpable rebuke. The inspired prophets taught no new statutes, laws or commandments to Israel. They enforced the *written* law, while their additional revelations were prophecies concerning the Messiah, and the future condition of God's Church, and His judgments on her enemies. Of course, we understand the anathema pronounced against those who "add to, or take from," the prophecies of the Book of Revelation, to refer to that book alone. But it is by no means certain that John's Gospel was written after the Revelation; but whether it was or not, makes no difference to the argument.

But the Bishop says, "If you examine *tradition* you will find it is the only sure and proper channel through which we have received the Bible, the written Word of God.

Protestants must recognize the divine apostolic tradition, if they do not recognize the tradition of the Catholic Church. Now, this is clear, we have no certainty whatever, that what we call the Bible is the word of God at all, if we do not accept tradition." This is always urged by Roman Catholics as though it were true, or had some force in it. But it is not true. If we had no other testimony to prove that the Bible is the word of God than tradition, we would give up the Bible at once; but we have other and sufficient evidence. The *existence* of the Bible is in no way dependent upon tradition. We have it just as we have any other book. It claims to be inspired, and it furnishes the evidence of its own divine origin within itself. Its doctrinal and moral purity, and its chain of prophecies, which run throughout the entire Book of God, establish its divinity, without the aid of *tradition*. Again, the historical evidences of its authenticity are of an entirely different character from the traditions of Rome; for they are well authenticated facts of *written* history, which are always accepted, and allowed to have their due weight by Protestants as well as Catholics. But this furnishes no support to the unauthenticated and *unwritten traditions* which Rome wishes to palm off on us as the Word of God. We do not reject well-authenticated human testimony, but give it its proper weight; but we do reject the authority of tradition, written or unwritten, in matters of faith and practice; and in this we agree exactly with the Church of the first four centuries, which allowed of nothing in faith or morals, that could not be established by the *written* Word of God.

The Apostolic Fathers, Clement of Rome, Ignatius of Antioch, and Polycarp of Smyrna, all of whom were put into the office of the pastorate by the Apostles, speak of the Scriptures in such a manner, as to demonstrably prove, that immediately after the death of the Apostles, the Holy Scriptures constituted the only rule of faith and practice in the Church.

Clement, in his epistle to the Corinthians, says : “ Ye are contentious, brethren, and zealous for things that pertain not unto salvation. Look into the Holy Scriptures, which are the true words of the Holy Ghost. Ye know that there is nothing unjust or counterfeit in them.” Chap. xxv. 1, 2. Again, in chap. xxii. 10, he says : “ Ye know, beloved, ye know full well, the Holy Scriptures ; and have thoroughly searched into the oracles of God. Call them, therefore, to your remembrance.” Thus wrote him, who is claimed as the third Pope of Rome after St. Peter ; and it is evident, from this language, and from the general tenor of the whole epistle, that he considered that everything essential to faith and salvation, is contained in the Holy Scriptures.

Polycarp, in his epistle to the Philippians, chap. iii. 2-3, says : “ And, whosoever perverts the oracles of the Lord to his own lusts, and says that there shall neither be any resurrection, nor judgment, is the first-born of Satan. Wherefore, leaving the vanity of many, and their false doctrines, let us return unto the Word that was delivered to us from the beginning.” In chap. iv. 8, we read : “ For I trust that ye are well exercised in the Holy Scriptures, and that nothing is hid from you.” Here, it is evident, that Polycarp, the disciple of St. John, regarded the Holy Scriptures as the only rule of faith, and source of divine knowledge.

Ignatius, in his letter to the Philadelphians, chap. ii. 19, 20, says : “ Nevertheless, I exhort you that you do nothing out of strife, but according to the instruction of Christ. Because I have heard of some who say, Unless I find it written in the originals, I will not believe it to be written in the Gospel. And when I said it is written, they answered what lay before them in their corrupted copies.” Here, it is manifest, that Ignatius understood that the whole instruction of Christ is to be found in the *written* Word ; and that no authority was allowed in his day, for doctrine or morals, except the *written* Word. Even the

heretics corrupted the *written* word, to find authority for their heresies. They had not learned the Romish doctrine of tradition, or they might have been saved this trouble. In his epistle to the Smyrnians, chap. ii. 8, he says: "Whom some, not knowing, do deny; or rather have been denied by him, being the advocates of death, rather than of the truth. Whom neither the prophecies, nor the law of Moses, have persuaded; nor the Gospel itself, even to this day, nor the sufferings of any one of us." In verse 19, he says: "But hearken to the prophets, and especially to the Gospel, in which both Christ's passion is manifested unto us, and His resurrection perfectly declared."

Ireneus, the disciple of Polycarp, says: "We have known the method of our salvation by no others than those by whom the gospel came to us; which gospel they then fully preached; but afterward, by the will of God, they delivered to us in the Scriptures, to be for the future the foundation and pillar of our faith." Could language be made more explicit than this? Remember, too, that there is but one link between Ireneus, and the Apostle John. He was the disciple of Polycarp, and Polycarp was the disciple of John, and his testimony is therefore of great weight. He declares that the apostles wrote the "Scriptures to be for the future the foundation and pillar of our faith." Again he says: "Knowing very well that the Scriptures are perfect, for they are spoken by the Word of God and His Spirit." Again he says: "Read more diligently that Gospel which is given to us by the apostles, and read more diligently the prophets, and you will find every action and the *whole doctrine of our Lord preached in them.*" Ireneus, was not a Roman Catholic, or he never could have written thus. Clement of Alexandria, is as clear in his testimony that the Scriptures alone are the fountains of the saving truths of the gospel, as Ireneus is. He says: "They that are ready to spend their time in the best things, will not give over

seeking for truth until they have found the demonstration from the Scriptures themselves.”

Origen, who was born A. D. 185, says: “In which (the two testaments) every word that appertaineth to God may be required and discussed; and all knowledge of things may be understood out of them. But if anything yet remain which the Holy Scriptures doth not determine, no other third Scripture ought to be received for authorizing any (*scientia*) doctrine; but that which remaineth we must commit to the fire, that is, we will reserve it for God.” Here tradition, both written and unwritten, is entirely ruled out of court as a witness to establish any doctrine, while the Scriptures alone are recognized as authority.

Cyprian, Bishop of Carthage, A. D. 250, says: “Whence comes this tradition? doth it descend from the Lord’s authority, or from the commands and epistles of the apostles? for those things are to be done which are there written.” Cyprian would admit of no tradition, which was not found in the written Word of God.

Athanasius, born A. D. 300, and Bishop of Alexandria from A. D. 325 to 375, says: “The Catholic Christians will neither speak nor endure to hear anything in religion that is a stranger to Scripture; it being an evil heart of immodesty to speak those things which are not written.” How different is the language of Bishop Athanasius, from that of Bishop Baltes! They certainly could not belong to the same church. Ambrose, Bishop of Milan, A. D. 399, says: “How can we use those things which we do not find in the Holy Scriptures?” Gregory Nyssen, A. D. 371, says: “Let a man be persuaded of the truth of that alone which has the seal of the written testimony.”

Cyril of Jerusalem, A. D. 386, says: Not even the least of the divine and holy mysteries of the faith ought to be handed down without the divine Scriptures.”

Chrysostom, Bishop of Constantinople, A. D. 370, says : that the Scriptures "Like a safe door, doth prevent an entrance to heretics, guarding us in safety in all things we desire, and not permitting us to be deceived."

Theophilus Alexandrinus, A. D. 400, says : "It is the part of a devilish spirit to think anything to be divine that is not in the authority of the Holy Scriptures."

Jerome, who died A. D. 420, says : "The Church of Christ, possessing churches in all the world, is united by the unity of the Spirit, and has the cities of the law, the prophets, the gospels and the apostles. She has not gone forth from her boundaries, that is, from the holy Scriptures." Again he says : "*Those things which they make and find, as it were, by apostolical tradition without the authority and testimony of Scripture, the Word of God smites.*" How mightily it must smite Bishop Baltes, and the Church of Rome.

Augustine, Bishop of Hippo, who died A. D. 430, says : "In those things which are clearly laid down in Scripture all those things are found which pertain to faith and morals." Again he says : "Whatsoever ye hear from thence (the Scriptures), let that be well received by you ; whatsoever is without them refuse, lest ye wander in a cloud." Rome has not heeded this warning, hence, she "wanders in a cloud." Again he says : "Whatever our Savior would have us read of his actions or sayings, he commanded his apostles and disciples, as his hands, to write."

We might multiply these testimonies indefinitely, but these are sufficient to show beyond cavil, that during the first four centuries of the Christian era, the *written* Word of God alone, constituted the rule of faith and morality, and that Bishop Baltes' *Returning Board*, tradition, had not yet been called into requisition. The Church in those ages accepted the *returns* as they had been made out by the apostles, and did not "doctor" or "correct" them, by this Romish *Returning Board*.

The first General Council, that of Nice, allowed no rule or authority in determining doctrines but the *written* Word. The Emperor Constantine, in his address to the assembled bishops, said: "Their business was with matters of theology, the decision of which depended upon the instructions which the Holy Spirit had left them. The Gospel, the letters of the apostles, and the works of the ancient prophets teach us, with sufficient clearness, what we are obliged to believe concerning the divine nature. Let us, then, renounce all angry contentions, and seek in the books which the Holy Ghost has dictated, the solution of our doubts." This we know the Council did, from Eusebius, and from the documents which have come down to us from it, and concerning it, by those who were present, or cotemporary with it. But the Council of Trent, 1,200 years later, exalted tradition to the same authority as the Word of God.

The Bishop's third test I have already proved the Church of Rome does not possess, for she has not taught the same doctrines everywhere, and I shall pass this by without further notice.

7. I come now to the Bishop's fourth test: "That she has taught the same doctrines at all times." If we prove that the Church of Rome has not taught the same doctrines at all times, we effectually set aside her claims as an infallible teacher. But Bishop Baltès tells us that when the Church defines a new dogma, such as the Immaculate Conception or Papal Infallibility, it is not a change of faith, but simply the end of a controversy, as the decision of the Supreme Court is not the enunciation of a new law, but simply the settlement of a question in litigation as to what the law really is. But this explanation is not at all satisfactory, for we know that the Church of Rome has taught one doctrine at one time and another at another time. One doctrine has been the accepted faith at one time, and the very opposite has been the accepted

faith at another time. This is easily demonstrated by the records of history.

1. Take, as the first point of contradiction in the doctrinal teachings of Rome, the question of *tradition*. I have just demonstrated from the testimony of the Fathers of the first four Christian centuries, that the Romish doctrine of *tradition*, which every Roman Catholic has been compelled to accept and believe, on pain of loss of faith and salvation, was denounced and rejected by the whole Church for 400 years. Now, one of two things is certain, either the Church of the first four Christian centuries, and the Roman Catholic Church are not the same Church, or Rome has changed her doctrine in the essential article of faith as to what constitutes the Word of God. Bishop Baltes may take either horn of this dilemma he chooses—and one of them he must take—and it will totally overthrow the Roman Catholic Church according to his own tests.

2. Take the doctrine of Papal Supremacy and Infallibility as defined by the Vatican Council. This doctrine was unknown in the Church for the first six Christian centuries. To prove this, I need summon only one witness, and that shall be no less than Pope Gregory the Great. The Vatican Council decreed that the Pope is supreme in government and discipline, as well as infallible in doctrine. The Council declares: “We, therefore, teach and declare that the Roman Church, by the institution of the Lord, possesses the pre-eminence of ordinary power over all other Churches, and this power of the jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate; that to this (power of jurisdiction) the pastors and faithful, both individually, as well as collectively, of whatever rite and dignity they may be, are bound by the duty of hierarchical subordination and true obedience, not only in matters which belong to faith and morals; but also in those things which appertain to the discipline and government of the

Church, diffused over the entire world. * * * *This is the doctrine of Catholic truth, from which no one can deviate without loss of faith and salvation."*

This gives the Pope original jurisdiction over the entire Church, with power to settle, authoritatively, every dispute, both of doctrine and discipline. This power was unknown in the Church for the first six centuries. Gregory the Great, in writing to the Emperor concerning the title of Universal Bishop, assumed by the Patriarch of Constantinople, says: "I say it without the least hesitation, *whoever calls himself Universal Bishop, or desires this title is, by his pride, the precursor of Anti-Christ*, because he thus attempts to raise himself above the others. The error into which he falls springs from pride equal to that of Anti-Christ; for, as that wicked one wished to be regarded as exalted above other men, like a god, so likewise whoever would be called *sole bishop* exalteth himself above others."

Could language more strongly condemn the doctrine of the Vatican Council than Pope Gregory here does? Now, which is right, the infallible Gregory or the infallible Council? Here Pope Gregory repudiates the faith of the Council and denounces it as "the precursor of Anti-Christ." Could Pope Gregory be saved out of the faith of Rome?

3. The doctrine of transubstantiation was unknown in the Church for a thousand years. The doctrine of the ancient Church was that of Protestantism, that the bread and wine are the symbols of the body and blood of Christ, which are received only in a spiritual and not a corporeal manner in the eucharist. Gelasius, Bishop of Rome, in the fifth century, says: "Certainly the sacraments of the body and blood of the Lord which we receive are a divine thing, because by these we are made partakers of the divine nature. *Nevertheless, the substance or nature of bread and wine ceases not to exist; and assuredly the image and similitude of the body and blood of*

Christ are celebrated in the action of the mysteries.” Which is right, this infallible Pope or the infallible Council which decreed that after the consecration there does not remain the nature of the bread and wine, but only the body and blood, soul and divinity of Christ? The fathers of the first four centuries, from Justin Martyr to St. Augustine, all agree with Pope Gelasius. Here again either the Church of the first four centuries was not the Church of Rome; or the Church of Rome has changed her doctrines. Which horn of this dilemma will the Bishop take?

4. Auricular confession was unknown in the primitive Church, where all confessions were public. In this Rome has invented the practice, together with power of the priest to forgive sin.

5. So we might go on with every distinctive doctrine of Rome, and show that every one of them has been invented since the primitive ages of Christianity. The same is true in regard to the discipline of the Church; but I have not time to pursue this question further.

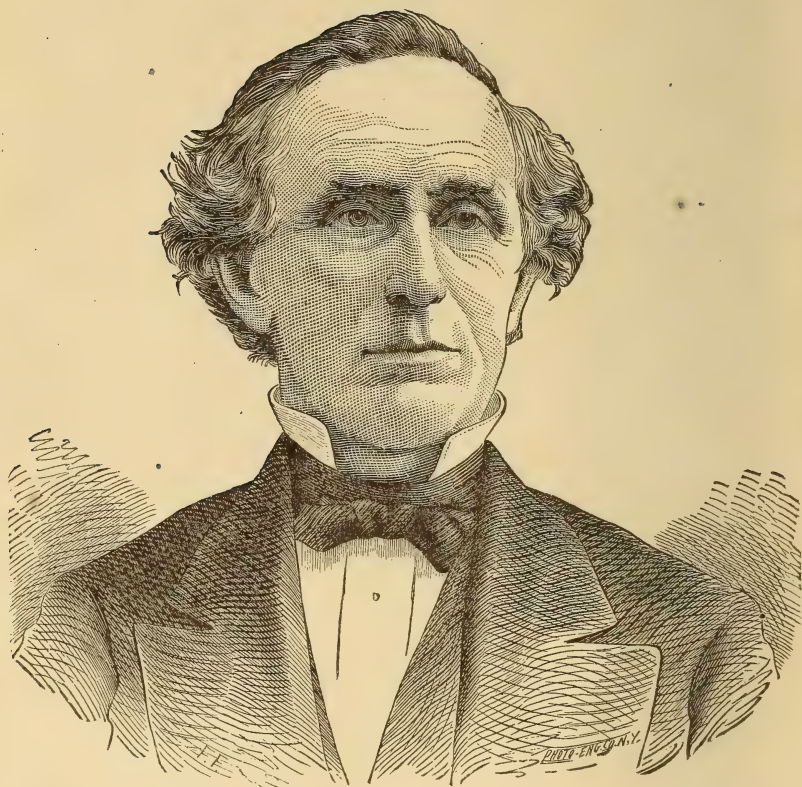
6. Bishop Baltes says: “But I could show you that the doctrine which we hold to-day as to the infallibility of the Pope has always been the doctrine of the Church.” Why did not the Bishop do this? Why did not he at least attempt it? Ah, he was too shrewd for that. I have demonstrated to you that this is not the case by no less authority than Pope Gregory the Great. But again he says: “But Protestants say, ‘Is the Pope infallible? for he is a very bad man.’ That is not the point at all.” But it is the point. When Jesus gives us the marks of a false prophet or teacher, He says: “Beware of false prophets, which come to you in sheep’s clothing; but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A

good tree can not bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them." By these marks of the false prophet or teacher, given us by the Master, we must be governed, and by these we must determine whether a prophet or teacher is a true or a false one, for we have no other. Now, if Jesus is not mistaken, a bad, wicked Pope cannot be infallible, for he is a false prophet, demonstrated as such by his fruits—his life. It is no use for Bishop Baltes, or any other man, to attempt to defend many of the Popes, or to palliate their inexpressible wickedness, for it is a matter of history, that Bishop Baltes is as well acquainted with as any man can well be; and this very wickedness destroys their infallibility, or Christ and the Bible are mistaken.

But the Bishop says, "I believe, my Protestant friends, your preachers maintain, when they interpret the Scriptures, that they do so under the inspiration of the Holy Ghost." I am surprised that Bishop Baltes should make such a statement as this, for it seems impossible that he could make such a mistake. He can not help but know that no such claim is made by any Protestant minister; and his attempt to get out of his difficulty by such a statement, is too puerile to merit a serious reply. But there is an infinite difference between a penitent, believing, forgiven sinner, who is accepted in Jesus Christ, and an impenitent, unbelieving, unpardoned sinner, stained with every crime, as many of the Popes have unquestionably been. Yet, we do not claim inspiration for the holiest man on earth; while the Holy Scriptures are explicit in their statements that God will not inspire a wicked and unrepentant sinner. Thus, ladies and gentlemen, I have shown you, that judged by every test laid down by the Bishop, the Roman Catholic Church is not the Church of Jesus Christ. I would say to Bishop Baltes and his fellow Roman Catholics, that there is a true Church of Jesus Christ on the earth, founded

on the Rock, Christ Jesus, bearing the marks of the true spouse of Jesus Christ, in her purity of doctrine and holiness of life, into which they can come and find salvation, and into which I am glad to be able to invite them, where they shall find rest and salvation through faith in the Lord Jesus. I have only the feelings of charity towards our Catholic friends, and pray that their eyes may be opened to see the truth as it is in Jesus, as multiplied thousands and hundreds of thousands have, that they may be saved.

Ladies and gentlemen, I thank you for your patience and attention through this long lecture, and pray that the truth may make you free, and bring you all to final salvation in Heaven.



T. T. T.
Thos. Bowman

ROMANISM

ENSLAVES, DEGRADES, CORRUPTS.

BY BISHOP THOMAS BOWMAN,

OF THE METHODIST EPISCOPAL CHURCH.

A REPLY TO BISHOP P. J. RYAN,

"WHAT CATHOLICS DO NOT BELIEVE."

Important events in the history of the past few years have served to awaken great interest in several questions relating to the Roman Catholic Church.

The meeting of the last so-called Œcumenical Council; the promulgation of the decree of papal infallibility; the striking changes which have recently taken place in several of the great Catholic countries of Europe; the demise of Pope Pius IX. and the election of his successor; the agitation of the Public School question, all these have added new value, in the public mind, to the whole subject of the Roman Hierarchy.

We propose, in this Lecture, to take a small part in the general discussion which is going on; and, if may be, to add a little to the interest which has been awakened. In doing this, we shall call attention to the following propositions:

First—The Catholic Church, by its doctrinal authority; by withholding the Scriptures from the people; and by its gorgeous ceremonials, enslaves the reason.

Second—By its worship of the Virgin Mary, Saints, Angels, etc., it degrades religion.

Third—By its Confessional it corrupts conscience.

But, before entering upon the discussion of these general topics, we wish to call attention to several preliminary thoughts.

In the first place, Roman Catholic writers complain that “non-Catholics” do not get their information, in regard to the Catholic Church, from Catholic sources; but from those who are not “properly informed.” They say, correctly, “No man has a right to protest against the opinions of another man, until he shall have known those opinions from the man who holds them, or from the organization that professes them.” With this we most cordially agree. Protestants and Catholics alike should be judged by their own standard authorities. But does the Catholic Church act upon this truly just principle? Are her people allowed to read the books of non-Catholic authors, or to listen to the discourses of Protestant ministers, so that they may judge correctly as to what is taught? While Protestants read Catholic books, and listen to lectures from Catholic prelates, how few Catholics are found reading Protestant books, or listening to discourses from Protestant speakers! In this respect, we think they demand of others what they are not willing to concede in return.

But further, the Romish Church not only keeps a keen eye towards the Protestant press, but keeps a watchful one over the Catholic press as well. Its writers are not permitted to publish what they please; nor are its people allowed to read freely what has been written, even by Catholic authors. Some books are expurgated, some are suppressed; some are cautiously circulated for the benefit of the favored few, while many are so carefully guarded that it is difficult to find them on sale even in the Catholic book stores.

A distinguished friend of mine who desired to investigate some of the questions now so earnestly discussed, spent large sums of money and years of labor in trying to get hold of certain standard Catholic books. Some of these were not old and rare, as might be supposed, but of recent date, and yet it required no little strategy on the part of booksellers and others to purchase some of these books. Another acquaintance had equal difficulty in procuring the productions of certain Catholic authors. In both these cases frequent applications were made in vain to priests and Catholic publishers, both in this country and in Europe, before the desired works could be secured. Even a distinguished Catholic Bishop has admitted, in a recent sermon, if correctly reported, that the Encyclical of the late Pope was not intended for the public, but somehow, unwisely, got into circulation. Has the world ever been furnished with a complete and authenticated report of all the debates and transactions of the last Œcumenical Council? Were the proceedings fair and just? Was there full liberty of speech? Were no improper influences employed to secure the desired results? How can we judge on questions like these, except by such reports as we get; and if these are imperfect, who is to blame, except the Romish Church itself, which so culpably withholds the facts from the people?

But we non-Catholics have still greater difficulty on this point. When we do get the authors, we find them so full of contradictions that we are thrown into still greater confusion. One papal bull contradicts another. One council affirms what another denies. One popish writer makes emphatic statements as historically correct, which another as emphatically pronounces to be forgeries. Which are we to believe? Some recent statements of Catholic writers are inconsistent with those of other Romish prelates. How are we to decide between them? Touching this

general statement, that there is great difficulty in finding out just what Romish writers have said, we quote from "the learned Father Paul," whose loyalty to the Catholic Church none will deny. Among other things of a similar kind, he says: "There wants not in Italy pious and learned persons which hold the truth, but they are not suffered to write, nor to print. Something comes written from another place, but presently it is prohibited." Again he affirms that Clement VIII. (pope from 1592 to 1605) taught that the books of Catholic authors "might be corrected and amended, not only by taking away what is not conformable to the doctrines of Rome, but also with adding to it." Then he says, "At this present, in reading of a book, a man can no more find what the author's meaning was, but what is the Court of Rome's who hath altered every thing." "Father Paul" is not alone in these statements. We could multiply quotations from various Romish authors to the same effect. It is not wonderful, then, that both Catholics and Protestants should at times be in confusion as to what the "true Church" and her authors do really teach.

In a discourse recently published, an eloquent Roman Catholic writer has given expression to another sentiment, to which we call attention, and which we most cordially reciprocate. He declares that "mutual good feeling ought to exist amongst members of all religious organizations, and indeed among all men;" and that his intercourse with non-Catholics has taught him "a great respect for what are called bigoted people." These are noble utterances. They recognize the fact that there may be "religious organizations" outside of the Roman Catholic Church, and that some of the members of these are worthy "the respect" of a Catholic prelate. Are we to attribute all this to the generous overflow of a kind nature, or to advanced sentiment in the Church which the liberal writer represents? In either

case we accept the expressions thankfully; in the latter case, joyfully.

But are these manly sentiments of the accomplished lecturer in harmony with the past teachings and conduct of his Church, or even with its general spirit to-day? If we are correctly informed, the oath which a Catholic Bishop has to take, requires him to say: "Heretics, schismatics, and rebels to our said lord, or his aforesaid successors, I will to my utmost persecute and oppose." It is well known to all readers of history, that in former years most fearful persecutions and wars were waged against Protestants, and that, too, by the sanction and authority of the Romish Church. The most sweeping denunciations against the right of private judgment and conscience in religion, and the most emphatic assumption of authority on the part of the Catholic Church to compel, by physical force, submission to her commands, have been sent from the Vatican and from the Council, again and again. These, so far as we know, have never been repealed. On the contrary, in the Encyclical of the late Pope, issued in 1864, they are both directly and indirectly reaffirmed. In an intensely interesting book, entitled "*Spiritual Struggles of a Roman Catholic*," the author of which is still living, we find the following: "*I was taught to hate and shun Protestants.*" Peter Den, a Catholic author, in his *Theology*, published in 1864, says: "Notorious heretics are infamous, and are to be deprived of ecclesiastical burial; their temporal goods are, of course, confiscated; they are deservedly visited with other penalties, even corporeal; as exile, imprisonment, etc." Pope Innocent III. and the fourth Lateran Council, according to Du Pin, the celebrated Roman Catholic author, "in the third canon, excommunicated and anathematized all the heretics who opposed the Catholic and Orthodox faith; ordered that the heretics should be delivered up to the secular power to be punished; granted the same indulgence

to those Catholics who shall undertake to extirpate heretics by force of arms as are granted to those who go to the Holy Land; excommunicated those who entertained, protected, or supported heretics; ordered that those who will not avoid the company of the excommunicated, shall themselves be excommunicated, and finally the bishops are threatened to be deposed if they neglect to purge their dioceses from heretics." To all this add the fact, patent to the world, that a spirit of intolerance prevails in all Catholic countries, and that the intensity of this intolerance is exactly proportional to the strength of the Catholic sentiment, and the power of the clergy to control the governments, and you have a sufficient reason for our opposition to Romanism. It is not, as Catholics suppose, because of our ignorance that we dread and oppose their Church; it is because we know the teachings and history of the past and the spirit of the present Catholic Church, that we fear and oppose her. Let her authorities repeal the infamous teachings of the past; let them repudiate and condemn the wicked persecutions of former years and the horrid spirit of intolerance wherever it may exist; let them endorse such noble utterances as the one above; let them cultivate Christian fraternity with "the good men and true" who are in every community struggling against sin, and striving to lift up degraded humanity; let them abandon all right to control personal liberty, or to interfere with the rights of private judgment and conscience, and we will hail them as fellow-laborers in the cause of Christ, and bid them God-speed in the work of saving souls.

There is one other subject upon which we desire to give a few words in these introductory remarks, viz: the oft repeated assumption of the universality and unity of "the Mother Church." In assuming and presenting these, we think Catholics presume a little too much on our supposed ignorance. The very title of their Church indicates that it

is not "universal." It is the *Roman* Catholic Church. It is *Roman* in its origin; *Roman* in its history; *Roman* in its very constitution. Because it has members scattered throughout the earth, is no reason why it should be called "the Catholic Church," any more than that the Methodist Church, for a similar reason, should be called "the Catholic Church." So far as either retains the great truths of the Gospel, so far and no farther, is it entitled to be called even a part of the great Catholic, or universal Church of God. But to call either "the Catholic Church," is a misnomer. As well might we speak of the "Greek" or "American Catholic Church."

As to the boasted "unity" of the Romish Church, who that is posted in history, does not know that the history of the Roman Catholic Church is an almost unbroken narration of discord, contention and division from the beginning? Witness the cruel, bloody wars that have been waged between the Catholic powers of Europe on theological and ecclesiastical questions, and often between some of these powers and the pope himself! Listen to the fearful thunders issuing, from time to time, from the Vatican against its discordant and rebellious subjects. Hear the terrific anathemas hurled by pope against pope, or by council against council; or, by pope against council, or council against pope! See the schismatics, as they are contemptuously called, who, under various names, have, from time to time, been driven out of the Roman Catholic Church, or have voluntarily retired from it, because they could not live peacefully in it and maintain their Christian manhood; and who have grown and multiplied until they have outstripped, in numbers, "Mother Church" herself, and to-day control the commerce, the wealth, the literature and the political power of the world!

But let us look a little more closely into the present condition of the Romish Church, and see as to its vaunted

unity. What do "clerical" and "anti-clerical" mean in Catholic France? Why did the Catholic powers of Europe watch with so much solicitude the recent election of the pope? Who does not know the bitter jealousy existing among many of the so-called "Orders," especially between the Jesuits and the anti-Jesuits? Have we forgotten that these same Jesuits, who are now in great favor at Rome, have been frequently cast off, and have even been expelled from several Catholic countries of Europe and America? Are we not all familiar with the fact that Italy herself stands to-day in open opposition to the pope as to some of his claims, and is in rebellion against his authority? In our own country, and in this city, there are members of the Catholic Church who declare that they do not believe in the infallibility of the pope. If we inquire what is meant by the pope's speaking *ex-cathedra*, we shall receive four or five different answers. If we ask to what subjects, and how far the papal infallibility extends, we will get as many more. If we seek for clear and well-defined information on any of the questions proposed in this discussion—as the use of the Scriptures, the object of the gorgeous ceremonials of the Church, the worship of images, etc., the nature and uses of the confessional—we shall receive so many different replys as to be left utterly in the dark as to the real views of the Church.

The same is true in matters of practice, as well as in questions of faith. A distinguished author has truly said: "Almost every celebrated schoolman in the Romish communion became the founder of a particular denomination, distinguished by a peculiarity of regulation and government. The Augustinians, Franciscans, Dominicans, Jansenists, Jesuits, Benedictines, have all been characterized by different rites, discipline and ceremonies." The boasted unity, therefore, is simply, in outward form, the unity of the chain-gang, or of the grave-yard!

Having thus claimed your attention to these preliminary thoughts, we will now consider the leading topics proposed for discussion.

It is affirmed that the Catholic Church, by her doctrinal authority, by withholding the Scriptures from her people, and by her gorgeous ceremonials, enslaves the reason; that by her devotion to the Blessed Virgin, and to saints and angels she degrades religion; and that by the confessional, she demoralizes conscience. To all this the Catholic, of course, enters a denial.

Does the dogma of the papal infallibility enslave the reason? The Catholic affirms it does not, because, "in submitting to a decision of the Church, they submit to the decision of a tribunal which their reason has already accepted as unerring."

To this statement of the case we demur. For, in the first place, it is not true, of the great mass of Catholics, that their reason has accepted any thing in the case. They have never reasoned on the subject; nor have the materials for a just conclusion ever been presented to their minds. Indeed they are forbidden to reason on the question. The Church has decided and they must submit. They are taken from infancy and the doctrines of the Church are ground into them before they can reason. The intellectual chains are forged and bound upon them before they have strength to resist, and the great wonder is that so many have succeeded in throwing off the shackles. There are, doubtless, many honest Catholics who believe in papal infallibility, for they have not heard any thing to the contrary. Books that might enlighten them, are earnestly condemned and prohibited. They are forbidden to go to those places where they might receive instruction. All means are employed to impress upon them the necessity of unquestioning acceptance. It is not, therefore, strictly true that the

Catholic reason is first convinced of the divine institution of the tribunal to whose decision it submits.

But would not the argument do as well for a Hindu, a Mohammedan, or a Mormon, as for a Catholic? Might not a devotee of any of these systems say: "My reason is not enslaved, because it is first satisfied of the divine institution of my system; therefore, in submitting to any dogma of my Church, I am free." To this, doubtless, the Romanist would answer: "Your systems are founded in error, and your reasoning is therefore false." So we say to the Romanist: "Your reason has accepted a falsehood, and therefore it is enslaved."

The question of papal infallibility as a fact, involves so many points that it would be impossible to thoroughly discuss them in one lecture. It embraces such points as the supremacy of Peter among the apostles; the promise of inspiration to his successors alone; the supremacy of the bishop of Rome over the other bishops of the Church; indeed, a long chain of facts wherein any one defective link would destroy the whole chain; but wherein, in fact, are not only many defective links, but many links are absolutely wanting, so that we believe the whole thing is as utterly deficient in foundation as "the baseless fabric of a dream." We shall have to content ourselves, then, by merely stating some general propositions.

1. There is no proof from Scripture or from contemporaneous history, that Peter was ever regarded as superior in authority to his brother apostles. From the comparatively little that is said about him in the Scriptures or elsewhere, and from the comparatively little that he has written, we would not infer his superiority. He never speaks to his colleagues as though he thought himself superior, and they never approach him as if they regarded him in that light. The early Christian writers did not so understand and apply the Scriptures, or the conduct

of the apostles; nor do they intimate that the supremacy of Peter was ever thought of in those days.

2. There is no proof from the Bible that Peter was inspired above any of his fellows, or that any special inspiration was promised to his successors. The pope, therefore, as the successor of Peter, has no more claim to infallibility than have the successors of the other apostles.

3. There is no evidence from history, sacred or profane, that Peter was ever bishop in Rome. The apostles did not act as bishops. They organized Churches, and ordained others to the bishoprics. The first Christian writers name Linus, not Peter, as the first bishop of Rome.

4. There is no evidence from history, sacred or profane, that Peter was ever in Rome. Peter himself makes no allusion to it. The New Testament writers and the Apostolic Fathers, though they have given many items of interest relating to the Church of Rome, and have even named many who belonged to it, give no intimation that Peter had anything to do with it. The story of his visit to the city began first to gain credit at the close of the second century, and was then based on tradition of a very slender character.

5. There is no proof from history that the bishop of Rome, for several centuries, ever claimed supremacy over other metropolitan bishops, or that such supremacy was accorded to them by others. On the other hand, there is much historical evidence to the contrary. Several of the first Œcumenical Councils were not called, or presided over by the bishop of Rome; their decrees were not referred to him for approval, nor did he have any special influence in these bodies. All this is inconsistent with the idea of his superiority in authority.

The claim to supremacy was not generally acknowledged by the other bishops until centuries after it was first made, and then only by the smaller portion of the

Christian world. Even so late as the close of the sixth century, Gregory the Great, then bishop of Rome, said: "But I confidently say, that, whosoever calls himself universal bishop, or desires to be called so, in his pride, is the forerunner of antichrist." The fact is, the Roman Catholic Church is a schism from the great Christian Church, because the majority would not admit her claims to supremacy.

6. Personal infallibility was never claimed by the bishops of Rome, or accorded to them, for several hundreds of years after the death of the apostles. When first suggested, infallibility was supposed to belong to the "General Councils;" afterwards it was claimed for the councils and popes acting conjointly; then, after many centuries, it was assigned to the pope alone. Not, however, until 1870 was it accepted as a part of the faith of the Church. Even up to the time of the meeting of the last General Council, in 1869, the Romish Catechism, used in England, affirmed: "This is a Protestant invention, and is no article of the Catholic faith."

In a pastoral address to the clergy and laity of the Roman Catholic Church in Ireland, dated January 25, 1826, the bishops use this language: "They declare, on oath, their belief that it is not an article of the Catholic faith, neither are they thereby required to believe that the pope is infallible." No wonder that the Irish bishops, in 1870, protested so earnestly against the passage of the decree of papal infallibility. But they were compelled to submit, not to Reason, but to Rome!

7. The late Council, which issued the dogma of infallibility, was not, in any just sense, an Œcumenical Council; nor was its decree secured by the methods always recognized as essential in the acts of an Œcumenical Council.

In the first place, the larger part of the Christian world was not represented in it at all. It was strictly a council

of Roman Catholics. Then, again, the large majority of the members were from Italy, and indeed from the old papal states. Hence the great body of the Roman Catholics themselves was not fully and fairly represented. It was emphatically a council of the Roman Church in Italy. Those who were directly under the personal influence of the pope, and who, with him, were longing for the restoration of his temporal power, had it all their own way.

Of the 1,037 who were entitled to seats in the Council, but 719 were present at its opening, and only 535 at the taking of the final vote. After all the debates had been heard, only 451 were found to vote in favor of the dogma—less than one-half of those entitled to seats in the body. Many had argued and protested against it. Some had gone home; others absented themselves from the Council. It is true, the most of them, some for one reason and some for another, finally acquiesced. But these facts show that their reason was not satisfied, but that they yielded to the power and authority of Rome.

The method of procedure in the Council was as much to be condemned as the composition of the conclave. Questions were decided, contrary to the generally received practice in such cases, by bare majorities. Liberty of speech was greatly restricted. Some of the ablest members were not permitted to speak. Others were heard very imperfectly; while one, at least, the eloquent Bishop Strossmayer, was compelled to cease speaking and leave the rostrum, amidst a scene of uproar and confusion rarely witnessed in the most noisy and violent political assemblies. Dr. Schaff, from whom some of these items are gathered, justly declares that the submission to this dogma “is an instructive lesson of the fearful despotism of the papacy which overrules the stubborn facts of history and the sacred claims of individual conscience. For the facts, so clearly and forcibly brought out before and during the Council by such men as

Kenrick; Hefele, Raucher, Maret, Schwartzenberg and Dupanloup, have not changed, and can never be undone."

We conclude, therefore, that, inasmuch as the Council was so improperly composed and so unfairly managed, its decrees, so eminently partizan, do not deserve even our respect.

8. The claim to papal supremacy and infallibility, as indeed the whole papal system, is built mainly upon tradition and history, much of which is pure fiction, and not a little of it, downright, wicked forgery. About the beginning of the ninth century there appeared what is known as the "Isidorian or False Decretals." These professed to be the letters and decrees of various popes, which had been lost, and were then, for the first, gathered from various sources and brought to light. They were intended to fill up the great gap in historical records from the year 91 to 385, A. D. These "Decretals" answered their purpose in those ignorant and superstitious ages. Although suspected at an early period, and afterward proven to be spurious, they were, nevertheless, used again and again, by popes and councils, to establish the claims and build up the system of the Roman hierarchy. The end has been gained. The pope holds his place by the right of possession, notwithstanding the original title was defective and the means used to secure it were "false Decretals."

The spuriousness of these "Decretals" "has been fully admitted by the best of Catholic authorities, such as Bellarmin, Baronius, Petavius, Pagius, Thomassin, Giannone, Perron, Fleury, Marca, Du Pin, and Labbeus." The last mentioned writer calls them "a deformity which can be disguised by no art or coloring."

Another specimen of the art of manufacturing history, has been furnished in our own day. Within a few years, a Jesuit writer, Weninger, in a book for the faithful,

has affirmed that "the Council of Nice, held A. D. 325, was called by Pope Silvester, was presided over by his three legates, and that its acts, were sent to him to be approved." All three of these statements are directly in the face of all the history preceding, attending and immediately following that celebrated Council. A more palpable falsification of history can hardly be conceived. But this writer is still more audacious, and, in order to accomplish his purpose interpolates an important sentence in the eighteenth canon, and fabricates several canons that were never adopted, or even proposed in the Council. He says the twenty-ninth canon reads as follows: "The incumbent of the Roman See, acting as Christ's vicegerent in the government of the Church, is the head of the patriarchs as well as Peter himself was."

Now the whole of this pretended twenty-ninth canon is a forgery. According to all the authorities of that day, there were but twenty canons passed by the Council, and in none of them is there any reference to the supremacy of the bishop of Rome. It will doubtless be observed as we pass along, how all these fabricated "decretals" and canons tend to the one thing alone, viz: the building up of the papal power. Eusebius, who was a member of the Council of Nice, and wrote some of its history; Sozomen, Socrates and Theodoret, who wrote successively a little over a hundred years later, altogether furnish not one sentence confirmatory of the statements of Weninger just mentioned. On the contrary, they give abundant proof that the pre-eminence of the Roman bishop was neither claimed nor recognized in the slightest degree in that Council. Moreover, Theodoret states distinctly that "the bishops drew up twenty (not twenty-nine) laws to regulate the discipline of the Church." Du Pin, one of the ablest Catholic writers of France, writing in the seventeenth century, said: "These rules, which are called canons,

are in number, twenty, and never were more genuine." Tillemont, another eminent Catholic author, of the same century, wrote: "These are the twenty canons of the famous Council, which are come to our hands, and are the only ones which were made. At least, none of the ancients reckoned them more than twenty."

Now, in the name of all that is true and good, we ask, why these inventions and falsifications of history? If the papal claims are believed to be just, why resort to these wicked devices to establish them? Does not the fact that the Romish Church allows such means to be employed, and permits, without contradiction, such errors to be circulated among her people, give evidence that she is conscious that her cause rests on a sandy foundation?

9. The dogma of infallibility, if true, involves the highest interests of men, and is in itself the greatest miracle of all the ages. Would it not be an enslavement of reason to require men to believe such a doctrine, without good evidence, upon the mere "say so" of a pope, or of a council of fallible men?

When Christ and the apostles claimed to speak in the place of God, and by the inspiration of his Spirit, they gave, in their character, in their lives, in their teachings, and especially in their miracles, the evidence demanded by reason. If these were required to furnish proof of their commission, how much more should the pope; for he claims to supervise their work and to interpret their words which they failed to make plain! Reason has always, and justly, too, demanded the evidence of miracle-working power on the part of those professing to be divinely-inspired messengers of God. God has always, even in his humblest messengers, responded to this demand of reason. Has the Roman pontiff ever given any such proof of his transcendent claim to inspiration?

10. The doctrine of papal infallibility, as defined by

the late Council, requires us to believe, either that the pope is superior in divine illumination to the sacred writers, or that all the bishops and inferior clergy are inspired; or both. If the clergy and bishops are not inspired, how do we know that they correctly interpret the pope; and if the pope be not inspired above the apostles, how can he make their thoughts any more plain? If neither supposition be correct, then is the Catholic no better off with, than without, the doctrine of infallibility? For he is just as certain, to say the least, to get the truth from the Bible as from the encyclicals or bulls of the pope. In accepting, therefore, the dogma of infallibility, the Catholic accepts an unnecessary, useless, and therefore unreasonable thing.

11. This dogma further involves the monstrous absurdity that God has committed the keeping of the judgment and conscience of all men, so far as faith and morals are concerned, to one man, and he, generally, in no wise remarkable for either wisdom or goodness! Is not the reason enslaved that can accept such a thought?

12. This article of faith requires us to believe contradictions. Church history abounds in instances, in which popes have been condemned, not only by councils, but by other popes, for heresy, and that, too, of the worst kind. Some of the earlier popes taught that "heretical popes" ought not to be obeyed. This was an admission that popes might fall into error in doctrine. Pope Liberius professed Arianism; Zosimus endorsed Pelagianism; Vigilius affirmed and denied certain doctrines several times, and, at length, frankly "confessed that he was a tool of the devil!" Honorius I. was condemned for heresy by three or four councils and by several popes, and was finally denounced by Leo II. as "one who endeavored by profane treason, to overthrow the immaculate faith of the Roman Church." Almost every shade of heresy, and almost every phase of infidelity has been, at one time or another, entertained and

advocated by some pope ! Is not his reason enslaved who can believe in the infallibility of such men ?

13. This doctrine of papal infallibility demands that we should accept the blasphemous belief that God has, from time to time, selected as the recipients of his highest gift of the Holy Ghost, and as his only medium of communication with his Church, men who have not only been wanting in all the elements of Christian character, but who have been frequently monsters in iniquity. If we accept the statements of the best Catholic historians, we are bound to believe that many of the popes have been guilty of the most enormous crimes on record. Not a few secured their election to the papacy by bribery, deception and perjury. While in the papal chair, many were profligate and dissolute, and some were guilty even of murder.

Petrarch called Rome, "Babylon the great whore, the school of error, and the temple of heresy."

Mariana, another Romish writer, after giving a fearful description of the degeneracy of the fourteenth and fifteenth centuries, says : "The wickedness of the pontiff descended to the people."

A large body of bishops in France, addressed Pope Nicholas I., as follows : "Go to, thy cohorts of priests, soiled with adulteries, incests, rapes and assassinations, is well worthy to form thy infamous court ; for Rome is the residence of demons, and thou, Pope, thou art its Satan."

Similar quotations, from approved Catholic authors, many of which we could not read before this audience, might be multiplied almost without limit.

Surely his reason must be enslaved who can believe that the Holy Ghost would dwell in characters like these. Nor are we alone in this view, Gerson, in the Council of Constance, represented "as ridiculous, the pretensions of a man to bind and to loose in heaven and in earth, who

is guilty of simony, falsehood, exaction, pride and fornication."

Cardinal Mendruccio, asserted, in the Council of Trent: "The Holy Spirit will not dwell in men who are vessels of impurity; and from such, therefore, no right judgment can be expected on questions of faith." To all this every pure heart and sound mind will respond. Amen!

These extracts, from Catholic authors, show, however, not only that they did not believe that the Holy Ghost would dwell in wicked men, but, also, that they did not believe in papal infallibility as now held by the Roman Catholic Church.

We have thus presented, as briefly as we well could, some of the reasons why we can not accept the Romish doctrine of infallibility. The discussion could be greatly extended. But we think enough has been said to show that the dogma has but a slender foundation in Scripture, in authentic history, in reliable tradition, or in reason; and that, therefore, the Roman Catholic Church, by its doctrinal authority, enforcing such an error, does enslave the reason

We now come to the second question under this general head, viz: Does the Catholic Church enslave the reason by withholding from the people the Scriptures—the necessary means of forming a judgment?

Catholics tell us: "The Church does not hide the Scriptures from her people." "She does not, and never did, forbid the people to read the Word of God. On the contrary, that she recommends her people to read them, is evident from what you will see in many of the Catholic Bibles which are for sale in our book-stores." These are cheering words to every lover of God's Holy Word; for the very fact that such words have been publicly uttered, and by one who stands so high in this community, is evidence that Catholicism is improving, or that we are

getting light. Perhaps both are true. In either case we do rejoice.

But have we been mistaken on this question; or are the above sentences the utterances of one, whose generous nature has lifted him above and in advance of his Church? The facts that so many Catholics are without Bibles, and that in many of their book-stores, they are not freely offered for sale, lead naturally to the inference that the Church does not, at least, encourage the general circulation of the Scriptures. In our childhood, our father as a contractor on public works, employed a large number of Catholics, and in later years, our own business has brought us into close relations with many Catholics. We have never known one to have a Bible. When asked why they had none, they have answered: "It is not for us to read the Scriptures."

In "The Spiritual Struggles of a Roman Catholic" we find this declaration: "Though several years a student in the college of the Jesuits in Montreal, I never saw a Bible of any kind there. The scarcity of Bibles among the Catholics of Canada is proverbial." Gentlemen who have spent years among the Catholic populations of Mexico, South America, Spain and Italy, report that they have seldom found a Bible in any family. There must be some reason for this state of things in Catholic countries. If the Church does not absolutely forbid the general reading of the Scriptures, she certainly must discourage it.

But let us question her authorities on this subject and see if there is not some explanation of this general absence of the Scriptures among Catholics. An Encyclical letter of Pope Pius VII., among others of similar character, contains this sentence: "It is evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit." Leo XII., in 1824, declared that the publi-

cation of translations of the Bible was "in contempt of the tradition of the fathers, and in opposition to the celebrated decree of the Council of Trent, which prohibits the Holy Scriptures from being made common." Gregory XVI., in his bull of 1844, says: "We confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading and possession of books of the Holy Scriptures, translated into the vulgar tongue."

The documents from which these extracts are taken were approved and confirmed by Pius IX., in his famous Encyclical of 1864. The sentiments, therefore, stand as the utterances of the highest, and, indeed, the ONLY AUTHORITY TEACHER OF THE CATHOLIC CHURCH.

But we are frankly told that the Church must interpret for her people; and then, one triumphantly asks, "does that enslave the intellect?" "Are the laws of Missouri degraded because there is a supreme court to interpret them?" To this we answer, No. But what analogy is there between this and the case in hand? The supreme court has to do with imperfect human laws. It is composed of a number of men who are selected for their wisdom and learning, and who are subject to the laws they interpret. They are placed, as nearly as possible, above the reach of personal and selfish interests and prejudices. They are amenable, for their character and behavior, to another tribunal; and their decisions are subject to correction by subsequent legislation. The reverse of all this is true in the case we are discussing. The Christian's law is the Bible, the infallible Word of God, which men can interpret as well as they can interpret the words of the pope. The pontiff is one man whose decrees are absolute and irreversible. He is above all human authority, and in a position where all personal and official interests naturally tend to warp his judgment, and to lead him to seek his own aggrandizement

or that of his office. The comparison should be between the pope and an absolute monarch; for he possesses in himself the legislative, judicial and executive powers of government. As he has unlimited and irreversible power to interpret, he virtually makes the law, and then, by all the pains and penalties at command, he enforces the law. The pope speaks to the bishop, whom he has created; the bishop speaks to the priest, whom he has made; the priest speaks to the people, and they must submit; and that is the end of it. Hence we see why there are so few Bibles; there is no need of them. They might become troublesome by suggesting doubt as to the papal claims, and thus, as one pope has said, "through the temerity of men, produce more harm than benefit" to the Church, but not to the cause of truth. As the Catholic has no occasion to reason on matters of religion, he has no use for the Word of God, and the Church, practically, and through its highest authorities, discourages its use.

Another source of mental enslavement, though, perhaps, not so serious as the two considered, is the gorgeous ceremonials of the Catholic Church.

We believe in neat and tasteful churches, and in such adjuncts and surroundings as are suggestive of the "Upper Sanctuary." But rich and gaudy ornamentation and much pomp and ceremony may measurably enslave reason, and also, sadly degrade religion. Catholics, indeed, tell us: "We do not believe that religion consists in pomp and external show of ceremony; these things may aid man in worshipping in spirit and in truth." But what are the natural and necessary tendency and effect of these things? Do not experience and observation teach that, where the imagination and the emotional nature are unduly excited, reason is, to some extent, held in abeyance? Do not gorgeous ceremonials with their necessary attendants address themselves wholly to these susceptibilities of man's

nature, and thus, to a large degree, overawe and silence reason? The grand cathedral with its stained windows and frescoed walls; the statuary and the paintings; the burning tapers; the solemn procession; the splendidly adorned priests, flitting around the altar and along the shadowy aisle; the tremulous music floating out upon the air, all these fire the imagination, quicken the sensibilities, and stir the emotions. But do they touch the reason or the conscience? If this be repeated and continued, as it is in the Catholic worship, to the exclusion of almost every thing else, reason becomes a captive and religion DEGENERATES INTO MERE SENTIMENTALISM.

Similar effects are produced by fiction and the drama. Men may be entranced by the story or the stage, and laugh and weep with the varying drift of the scenes, and then retire utterly unfit for the practical business of life, and with hearts steeled to the real wants of suffering humanity. So they may be moved to ecstasies by the pageantry of the "sacred tabernacles," and weep before the "stations of the cross;" and yet go forth unenlightened and unstrengthened for the work of life, and with hearts closed to the approach of all human sorrow. The Penitentes of Mexico, will pass through all the dramatic performances of "passion week," wrought up to the highest pitch of religious frenzy, and then out to the drunken revel, and even to murder. Priests and people of various Catholic countries, will rush from the gorgeous ceremonials of the Sabbath morning, to the cock-fighting, bull-baiting and gambling of the Sabbath afternoon. Is not this the natural result of a service in which sense and imagination are almost exclusively addressed? How different the simple and spiritual worship of the apostolic Church! Then the sweet music, the beautiful hymn, the precious lessons from God's Word, the instructive sermon, the fervent prayer, the hallowed Christian fellowship, and the blessed unction of the Holy Spirit, touched the whole

man and sent him forth happier and better for the duties of life.

Still further, there are two indirect, and yet necessary and important results of the Romish service which tend to restrain the reason. First, these numerous and attractive ceremonials so absorb the mind, that it has neither time nor disposition to read and study God's Word. Hence the mental discipline and quickening which come from the careful and thoughtful study of the great truths of revelation, and of such books as are helpful to the understanding of the same, are lost, and with the great mass of the people, the mind lies passive for the reception of all the errors and superstitions that may be presented. Again, the costliness of all this ceremonial, deprives the people of the means necessary for the acquisition of knowledge for themselves, or for the education of their children. Because of the expensiveness of their system the people, as a whole, have been kept poor, while the Church has been rich in magnificent buildings and splendid sculpture and paintings. Oftentimes under the very shadow of grand and costly cathedrals, are to be found thousands of people who have not the Bible, and who could not read it if they had it.

We come now to another question, closely related to the one just left, but proposed for separate discussion: "Does the worship of the Virgin, saints, angels and images degrade religion?"

Romanists tell us the Church "does not place any creature on the throne of God." "Catholics do not believe that the Blessed Virgin, or any saint, can receive the slightest act of adoration."

It is no doubt true that the intelligent Catholic makes nice metaphysical distinctions between different kinds of worship. We have never supposed that they intend to place any creature on the throne of God. But are

not their prayers to the Virgin, and other creatures, put in such form, and made so frequently, as to practically destroy the distinctions made, and to lead the people to take these creatures into their hearts and minds in the place of God? Whatever worship tends to divide the heart between God and any object, or to give to another any portion of the devotion and honor which belong to God alone, is idolatrous, and, of course, degrading to religion. God, in the second commandment of the Decalogue, has absolutely forbidden the use "of any graven image," or the "likeness of anything" in religious worship. The Catholic Church, it is true, usually, if not always, omits this commandment in her catechisms. But it stands in the Bible as a perpetual protest against the WHOLE SYSTEM OF IMAGE WORSHIP. The Scriptures, moreover, everywhere represent God as the only object of worship, and Jesus Christ as the only mediator, intercessor and advocate between God and man. Neither the Bible nor early Church history furnishes any foundation for saint or angel worship, or for the idea that they are ever employed in interceding for man in heaven. To suppose that they can hear the thousands of prayers addressed to them every moment from all parts of the earth, is to ascribe to them omnipresence, and make them equal to God. Such thoughts are debasing to reason, as well as to religion.

But an eloquent one has said: "Can you imagine an architect jealous of the stately building that he himself has designed? No. You would say this is mere folly, indeed. Neither can God be jealous of any honor given to these creatures—"as creatures." We reply, does the building deserve honor? We admire the building, but we honor the builder. So, while we may intensely admire God's handiwork, we can worship only the Creator. Such a sentiment, as just quoted, would justify Paganism with all its abominable idolatries. For Paganism does not hold all its

thousands of deities as equal, or as deserving of equal honors. Paganism has its first, second and third degree of worship, and with as much propriety as Catholicism.

But let us look at the facts in the case, whether the distinctions as to different kinds of worship are practically kept in view by the Catholic Church. If we examine many of the eulogiums pronounced on the Virgin by prominent writers of the Church, we will find language used that ought to be applied to God alone. If we ask the common people if they "adore" the Virgin, many of them will frankly answer, Yes. A celebrated bishop of the Catholic Church, in a recent lecture, affirmed that Catholics do not adore the Virgin. One of his people declared, "the bishop is wrong. I'll tell the priest," and then got her prayer-book to show that the bishop was in error!

In examining "the Mission Hand Book," used by Catholics in this city, we find the following expressions. They need no comment. "When you are tempted to anger, say, O, my Jesus, give me patience: Bless me, Mary, my mother." * * "If wicked thoughts enter your mind, say, quickly, Jesus and Mary help me." * * "To the most Holy and undivided Trinity, to the ever faithful virginity of the Virgin Mary, to the assembly of all the saints in heaven, may everlasting praise, honor, power and glory be given by every creature." * * "Most holy and immaculate Virgin, my mother, to thee the mother of my God, the queen of the world, and the refuge of sinners, I have recourse to-day. Do not leave me until thou seest me in heaven, occupied in blessing thee and singing thy mercies throughout eternity." * * "O, Mary, I am thine: save me, change me, Mary, my mother. Thou canst do it." * * "I haste to the Virgin of virgins. I fly to thee, O sweet mother, a wretched sinner. Despise not my prayer, O mother of the divine Word, but graciously hear and grant the same."

In a book called "The Way to Heaven," approved by

the archbishop of New York, Mary is called "Seat of Wisdom;" "Refuge of Sinners;" "Dispenser of Graces;" "Model of all Perfection;" "Source of Divine Love."

Again it said in the same book: "No intercession is so effectual as that of the Blessed Mother of God;" "let us therefore seek it."

Again, under the head of "Divine Praises," she takes the place of the Holy Spirit; for it is said: "Blessed be God;" "Blessed be the name of Jesus;" "Blessed be the Most Holy Mary;" and the Holy Ghost is entirely omitted! May we not say, truly, "this is not only idolatry, it is blasphemy!"

From these specimens, and many more like them could be furnished, we see that Mary is not merely asked to intercede for us, absurd as that would be, but as an intercessor SHE IS PLACED ABOVE CHRIST. She is represented as bestowing the greatest gifts; her name is coupled, without any mark of distinction, with that of Jesus and God, and she is addressed as worthy of equal praise and honor with God himself. How could such worship fail to dishonor God and degrade religion?

We have now reached the last question proposed in the beginning of this lecture, viz: Does the Confessional corrupt the conscience?

Auricular confession, like many other peculiar features of Romanism, is of comparatively modern date. It is an essential part of that great spiritual Absolutism which has been the growth of many centuries. The Catholic Church has been for a long time, a politico-religious institution, claiming the control of the temporal as well as the spiritual affairs of men. The Confessional, as we believe, was designed, and is well calculated to secure this control to the papal power; because it supervises men's thoughts and feelings, and thus enables the Church to check and and subdue the first inclination to doubt on questions of

doctrine, or to insubordination in matters of practice.

Confession to God for sin; confession to our fellows for personal wrongs; confession to society for public offences, and occasional confession to one another for mutual advice and help, are all both reasonable and scriptural. But private confession to a priest, of all the thoughts and feelings of the soul, is neither reasonable nor scriptural. Those passages of Scriptures usually quoted to sustain auricular confession, like those used to establish the supremacy and infallibility of the pope, the worship of the Virgin Mary, etc., admit of much more simple and natural interpretations, and were never understood by the first Christian writers, as they are explained by modern Catholics. Not only is the act of confession unreasonable and wrong, but the idea of priestly absolution is equally erroneous and therefore corrupting to the conscience. The Apostles never absolved from sin; they simply urged men to repent and believe for the remission of sin: so also did their successors and followers for many years after their death.

But Catholics tell us, "the confessor is simply God's agent; the power given to him is a delegated power; the priest can never forgive the sins of a man who is not truly contrite."

All this sounds well. But does it correspond with the general teachings of the Church, and with the practical workings of the system? The fifth canon of the Council of Trent, says: "Though the priest's absolution is the dispensation of a benefit which belongs to another, yet it is to be considered as the nature of a judicial act, in which sentence is pronounced by him as a judge." The ninth canon declares: "Whosoever shall affirm that the priest's sacramental absolution is not a judicial act, let him be accursed." In the Catechism of the Council of Trent, we find the following: * * "Our sins are forgiven by the abso-

lution of the priest. The voice of the priest is to be heard as that of Christ himself." * * "The absolution of the priest, which is expressed in words, seals the remission of sins, which it accomplishes in the soul." * * * "Unlike the authority given to the priest of the old law, the power with which the priests of the new law are invested, is not simply to declare that sins are forgiven, but as the minister of God, really to absolve from sin."

If now, the priest is God's agent, as they tell us, he must know God's will, and therefore, must be able to read men's hearts in order to determine whether or not they are truly contrite and entitled to pardon; or he must be clothed WITH FULL POWER TO ACT FOR GOD and to bind him by his priestly acts. This latter view, as we understand, is what Catholics claim and teach. God has committed to the priest the power to "absolve from sin," and no matter what his character or life may be, or how he may blunder in the performance of his work, his act, in absolving the penitent, is absolute and irrevocable. To this effect is the teaching of the Council of Trent, when it says, "That even those priests who are living in mortal sin, exercise the function of forgiving sins, and those who contend that wicked priests have not this power, hold very erroneous sentiments." This absolute power to forgive sins, is clearly taught in a book used in some Catholic colleges, entitled "Contemplations on the Truths of Religion." It says: "To remit sins, to bind and loose consciences, this is what the priests of the Lord can do."

Abbé Jean Gaume, an approved Catholic authority, says: "Suppose the Redeemer should visibly descend in person in his Church, and station himself in a confessional, to administer the sacrament of penance, while a priest occupies another. The Son of God says, 'I absolve you;' and the priest says, 'I absolve you;' and the penitent finds himself absolved just as much by the one as by the

other. Thus the priest, mighty like God, can instantly snatch the sinner from hell, render him worthy of Paradise, and, if a slave of the devil, make him a child of Abraham, and God himself is obliged to submit to the judgment of the priest. The sentence of the priest precedes; God subscribes to it."

Another Catholic author says: "The angels and arch-angels are much below priests, for we can, in the face of God, pardon sins, which they have never been able to do."

How can such teachings as these do otherwise than corrupt both priest and people? To the priest will come, in the first place, pride and arrogance. These are evident in the tone and spirit of the extracts given; and they are manifest in the arbitrary manner and haughty demeanor of the priests in the management and government of the people, as "they lord it over God's heritage." Then again, there will come, as one has justly said, "the influence upon his heart and mind of the revelations of human depravity, which he is there to solicit and receive." If the priest be disposed to evil, the confessional, with its inviolable secrecy, affords a favorable opportunity to gratify his depraved nature, and to increase his corruption, while at the same time he may be corrupting others. If he enter the confessional a pure-minded man, he must have more than ordinary strength to prevent him from falling. Peter Den, the Catholic theologian, says: "That confessor who is every day occupied in the ministry of hearing confessions, falls very seldom in comparison with the times he does not fall." Still it is admitted that he does fall, and history shows that he falls frequently and grievously. The corruptions of the clergy, both social and moral, have frequently caused pain to her more pure and pious men, and the narration of them has filled many pages of the Church's history, as written by her best authors. Several of the popes have been constrained to issue bulls against the crime of solicitation to

sin in the confessional. Gregory XV., in 1622, issued such a bull, and Benedict XIV., so late as 1745, issued another. The corruption must have been wide-spread and fearful to have required interposition from such a source and in such a way.

THE DEMORALIZING INFLUENCE of the confessional upon the people is as distinctly marked. "It naturally," says one, "inspires a spirit of abject and servile submission to the priest." It, as naturally, we think, encourages and emboldens men to commit sin. "A boy, whom I was reproofing for a certain sin," writes a gentleman who was trained in the Catholic Church, "remarked: 'O, it does not matter how often I do this. I'll confess it to the priest and he'll make it all right; for he can forgive many sins as easily as a few.'"

"As confession and penance are much easier than the extirpation of sin from the heart and the abandonment of vice in the life," says a celebrated writer, "many cease to contend against the lusts of the flesh, and prefer gratifying them at the expense of a few mortifications." We all know that, both in the private and public relations of life, the readiness with which men may escape the penalties of transgression, and the ease with which pardon may be obtained, encourages them in sin, and often lead to great crimes against individuals and against society.

Parents and teachers understand well how frequently the attempt to pry into the secrets of youth, and to keep them under constant watch begets artifice, deception and falsehood. Sometimes, too, conversation about sins of life, even with the purest intentions, will excite youthful curiosity, and thus lead to the knowledge and commission of sins of which the offender had been ignorant, and against which we desired to guard him. Human nature is such that familiarity with sin is apt to beget a love for it, and frequent meditation upon wickedness, even of thought, is

likely to cause the commission of wickedness in the life. Hence, many of the questions suggested for thought before entering the confessional, and others presented by the priest in the confessional, often corrupt the penitent, and always tend to corrupt him. Indeed, some of these questions are simply indecent, and would bring the blush of shame to any pure-minded, modest person.

Several years ago, in a town near which we were living, a lecturer before an audience where there were no ladies, had occasion to read some of these questions from Den's works. A young Catholic, who was present, became indignant, and had the gentleman arrested on a charge of *public indecency*. But before the trial came off the young man became wiser, and consequently no one appeared to prosecute the case.

In entire harmony with these general statements in regard to the tendencies of the confessional, is our observation of its practical workings. Do we usually find our Catholic friends, either before or after confession, giving evidence of deep contrition or genuine reformation? Is it an uncommon thing to see them, both before and after confession, indulging in deception, profanity and Sabbath-breaking; sometimes in drunkenness and other crimes? In communities where there is no outside sentiment to correct and restrain, these things are seen to a sad extent. While faithful to the confessional and other churchly duties, there is in Catholic countries a lamentable neglect of what are generally considered the common moralities of the gospel, such as the observance of the Sabbath, sobriety and purity. This individual and national demoralization, largely due to the confessional, has been the fruitful cause of schisms in the Church. It was this that called into activity Huss, Wickliff and Luther. It was this that gave strength and power to the Reformation.

We have now reached the end of this discussion and

have shown we think, that Catholicism does enslave the reason, does degrade religion, does corrupt conscience. Doubtless all have felt with us the difficulty of keeping these points distinctly separate in thought; for they run into each other; and the same facts and arguments which serve to illustrate and confirm the one, serve measurably to illustrate and confirm the others. In religious matters, whatever enslaves the reason, also, more or less, degrades religion and corrupts conscience; and whatever degrades religion also corrupts the conscience and enslaves the reason; and whatever corrupts conscience to some extent enslaves reason and degrades religion. These points are so closely connected that you can hardly touch one without touching all.

Before concluding this brief and necessarily incomplete lecture, we desire to offer two or three general thoughts.

First, We think the drift of this discussion suggests a very natural and satisfactory explanation of the extent, if not the existence of modern scepticism. Our Catholic friends are disposed to charge it to the freedom of thought which Protestantism approves and encourages. We, on the other hand, think it is the natural offspring of Rome—the natural result of the great reactionary law of our being—the tendency of mind to fly from one extreme to the opposite. The unreasoning and passionate lover of to-day, is the unreasoning and passionate hater of to-morrow. The bondman emancipated is likely to become the lawless rioter. When men accept of any system as the highest type of religion, and then discover their error, they naturally, in their great disappointment, rush into doubt and irreligion, or into open infidelity. We find this law of our nature exemplified in Utah to-day. The more intelligent men, who accepted, in good faith, the Mormon system as the best form of religion, are now the rejecters of all religion. Having been deceived in what they thought the best, they

can not now receive any. So has it been with thousands reared in the Catholic Church. Having been taught from childhood that Romanism is the legitimate offspring of Christianity, and its true and proper representative, when, by observation and study, they have learned its real character and history, and have seen how far it falls short of what a "Kingdom not of this world" ought to be, they have revolted against it, and in casting off its claims, they have naturally, though unwisely, cast off the claims of religion itself.

This result is seen not alone in the pronounced infidelity of the times. Men who have traveled largely and observed closely, tell us that there is a strong undercurrent of unbelief among the intelligent classes in Catholic countries, both in Europe and America. Personal experience and observation have led to doubt and distrust, if not to open disgust with the Church. Her services are ignored; and because no better form of religion is known, all religion is neglected or denied. Persons who have spent years in the Catholic states of our own continent, and of Europe, have assured us personally of the truth of these statements. Indeed, we do not see how it could be otherwise with many minds.

The papacy claims to be from God; nay, claims to stand in the place of God, and through its infallible head, to speak unerring truth for the enlightenment and salvation of men. She justly boasts of one of the most complete organizations the world has ever seen; she has had a wonderful history of a thousand years, or more; for many generations she wielded almost undisputed power, and distributed crowns and thrones at her pleasure. Although now deprived of temporal power, she still claims to be the only divinely inspired teacher of God's Word; and the only heaven-appointed governor of the hearts and consciences of all men.

Now, from such a system, men have a right to expect corresponding fruits. In the absence of these, is it wonderful that they should begin to doubt its truth, and in the end, to question the truth of all religion?

But we are glad to know, that to another class of minds more thoughtful and conservative by nature, or by habit, these disastrous results do not come. There are many who do not forget that the mosque of the false prophet stands where the temple of Zion once stood; that evil branches may be engrafted upon a good tree; that the stream may be polluted long after it leaves the fountain. These, amidst their religious doubts and uncertainties, begin to inquire after the original foundation, to seek for the natural branches, to search for the true fountain. Coming to the Holy Scriptures, accepted as from God by Catholic and Protestant alike, they find that the precious words of Him "who spake as never man spake," and whom, "the common people heard gladly," are still easy to be understood and able to make wise unto salvation. Searching the Scriptures as commanded, and studying the authentic records of the original Church, they find no papal infallibility; no fear of an open Bible; no costly or gorgeous ceremonials; no worship of images, saints, angels, or Virgin; no secret confession or priestly absolution from sin; in fine, no Roman Catholic Church. Therefore, in the name of the Father, and of the Son, and of the Holy Ghost they protest against Rome, but cleave to Religion.

Finally, fellow citizens, let us rejoice for a moment, in the circumstances of this hour. Here, on this platform, within the last few months, have stood, successively, an eloquent Roman Catholic bishop, a learned Jewish Rabbi, and now an humble Protestant minister, each to proclaim, without let or hindrance, the honest convictions of his mind, and the cherished sentiments of his heart. This is that grand consummation so long desired, and

prayed for, by the host of devout and heroic men, who have, in the ages past, suffered for human freedom and religion.

Here, then, in this splendid Library Building, fragrant with the aroma of books; here, on the bank of our own great river, where, side by side, and unmolested, stand the Cathedral, the Church and the Synagogue; here, in our own adopted St. Louis, filled with her magnificent Public Schools, at once the offspring and the pledge of civil and religious liberty, let us lift up our hearts in devout thanksgiving to God for the joy of this hour.

The past is full of instruction; the future is full of hope. That gigantic power which once swayed its scepter over Europe, and before which kings and potentates bowed in meek submission, is gone. That strange spell, which for ages, held the nations in intellectual and spiritual bondage, is broken. The blessed Bible, so long hidden from the people in an unknown tongue, and confined to the cloister, is now read in all the languages of earth. Its precious seed-thoughts scattered broad-cast, are taking root in all lands, bearing fruit for the nourishment of the people and sending sweet fragrance to the skies. The old temple, with its pictures and images, musty with the relics of paganism, is beginning to decay. Another is rising in its stead, grander in its proportions and more simple and beautiful in its structure, "built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone." To it are the thoughtful and devout of all climes flocking. From it are already issuing those hallowed influences which are sweeping away the barriers which have so long separated men; gathering them into a broader and holier brotherhood, and lifting them up into the light and peace and joy of heaven.

NOTE A.

Bishop Baltes has materially changed his sermon in many particulars, and although my reply is not so full to this revised paper as to that originally reported, yet the principles laid down in both are fully met.

The Bishop has altered the title to his sermon, so as to make it appear that the teacher, according to Romanism, is "The Church and the Bible as understood by Catholics." It will be noticed that I called attention to his omission of the Anglican teaching, "The Church and the Bible." The Bishop now claims this in his title, but ignores it in his argument.

He was also reported, at the time the sermon was delivered, to have said, "There was no New Testament as we have now in the present Bible; and, consequently, the teacher, as given by our Protestant friends, did not exist *in those days*,"—that is, in the days before the Council of Carthage, or for 397 years. The Bishop now changes the expression italicized into "did not exist in the *days of Christ*" (p. 124). I am sure that such an idea never entered the mind of any other person than Bishop Baltes. For who ever claimed, or imagined the New Testament to have been written while our Lord was on the earth! However, he has eliminated his argument to relieve himself of an untenable position, with what result the reader may judge.

In the first report of the sermon, what was intended to be a strong point was made by the preacher in the assertion that the command, if such it be, to "Search the Scriptures," was "given to the *Scribes and Pharisees* alone. * * * Nothing can be more logical than that the *Scribes and Pharisees* should read the Bible." He now declares, even to the sacrifice of his argument, that our Lord was speaking to "the Jews," as I pointed out.

He has also omitted the remarkable statement that any part of the Bible in the original was written in Latin. The correction is creditable to the Bishop's increased accuracy.

Bishop Baltes has so entirely recast his sermon, notwithstanding his compliment to the *Globe-Democrat* "for its correct report," that it can not be regarded as the same production with that published on the 22d January. But as this production, in its new form, has left the arguments presented in opposition as strong as ever, I see no need for altering my critique.

P. G. R.

NOTE OF EXPLANATION.

My lecture in reply to Bishop Baltes' first lecture, was prepared and delivered in reply to his lecture as reported and published in the *Globe-Democrat*, and it appears here just as it was published in the daily paper. It was electrotyped before I saw the proofs, or knew it was going to appear in this form. This I deeply regret, for two reasons: 1. There were a good many typographical errors in my lecture, as published in the *Globe-Democrat*, some of which can not be corrected in the electrotype plates. These errors must, therefore, appear in the lecture as now published. 2. Bishop Baltes has changed and enlarged his lecture as published here, so as to make it quite a different lecture from what it was as published in the *Globe-Democrat*. Hence, my reply is not to his lecture as here published, but as published in the daily paper. This I deeply regret. All my quotations are taken from the Bishop's lecture as published in the paper, and hence they do not all read as they do in his lecture as here published. I deeply regret that I did not have the privilege of changing my lecture so as to make it a reply to his as here published. The Bishop's lecture, as here published, has about one-fourth more matter in it than it had as published in the daily, and of course there is no reply in my lecture to this new matter. I deem this due in justice to myself. Still, I am not dissatisfied with my lecture as it appears here, though it is the first draft, was written in a great hurry, and has not been re-written

UPPER ALTON, ILL., March 6, 1878.

G. W. HUGHEY.

NOTE REFERRED TO ON PAGE 167.

The decree of the Council of Trent, fixing the standard of doctrine in the Church of Rome, passed at its fourth session, April 8, 1546, reads as follows: "The Sacred and Holy Ecumenical and General Synod of Trent, lawfully assembled in the Holy Ghost, the same three legates of the Apostolic See presiding therein, keeping this always in view, that, errors being removed, the purity itself of the Gospel be preserved in the Church; which (Gospel), before promised through the prophets in the Holy Scriptures, our Lord Jesus Christ, the Son of God, first promulgated with His own mouth, and then commanded to be preached by His Apostles to every creature, as the fountain of all, both saving truth and moral discipline; and seeing clearly that this truth and discipline are contained in the written books and the unwritten traditions, which, received by the Apostles from the mouth of Christ himself, or from the Apostles themselves, the Holy Ghost dictating, have come down even unto us, transmitted, as it were, from hand to hand; (the Synod) following the examples of the orthodox Fathers, receives and venerates with an equal affection and piety and reverence, all the books both of the Old and of the New Testament—seeing that one God is the author of both—as also the said traditions, as well those appertaining to faith as to morals, as having been dictated either by Christ's own word of mouth, or by the Holy Ghost, and preserved in the Catholic Church by a continuous succession."

Here we see the unwritten tradition is exalted to the same authority as the written Word of God, and forms a part of the constitution of the Church of Rome. This proves that Bishop Baltes is mistaken in regard to the Bible being the constitution of the Roman Catholic Church.

INTRODUCTION.

Why is it that a majority of readers “skip over” and refuse to read the “Introduction” to a book?

I think it entirely within the bounds of probability that the true reason may be found in the fact that, as a rule, “Introductions” are not worth reading.

There seems to be a prevailing opinion among writers that, somewhere among the unwritten laws governing the world of literature, there exists a set of rules prescribing and laying down the exact mode and manner of preparing an “Introduction;” the chief requirement being that that part of a book must be as dull, formal, stale and uninteresting as possible.

I can imagine no reason why this should be so, unless, indeed, it may be that sometimes an otherwise dull book can be made to appear quite readable and respectable when brought into comparison with its “Introduction!” It occurs to me, however, that in some cases—say, for instance, when the “Introduction” is lengthy—that the exactly opposite effect might be produced; that is to say, the reader’s brain having become, so to speak, narcotized by a perusal of the “Introduction,” it would, of necessity, be in an unfit condition to properly digest the subject matter of the book itself.

Now, I do not wish the reader to conclude that because I have indulged in the foregoing somewhat unfriendly criticism of “Introduction” writers in general, that, therefore, I propose making myself a brilliant exception to the rule. Not by

any means ; for, candidly, I have only referred to the subject at all, simply as preliminary to an expression of deep regret that the disfavor into which the whole tribe of “ Introductions ” have fallen, will rob me of the opportunity of reaching a large number of the readers of *this* book, and thereby deprive me of the pleasure of urging upon them a careful and prayerful attention to the important matters discussed therein.

Some of our staid, steady-going friends across the water charge, that, as a people, we are entirely too superficial in our manner and style of book reading. They say that while we “ beat the world ” in the matter of *printing* books, the world “ beats ” us badly in the equally important matter of reading them—and more especially does this remark apply to books of real and permanent value.

I greatly fear that there is more of truth than falsity in this charge. Statistics, gathered from the records of our large libraries, go far towards establishing the fact that, while we eagerly seize and read works of a trashy, sensational character, we are very much inclined to permit the dust of disuse to accumulate upon the covers of the comparatively few books we have which discuss questions vitally affecting our very existence as a free people, among which I have no hesitation in classing the one I now have the pleasure of introducing to the great reading public. I beg you, reader, not to pass through the following pages hastily, carelessly, thoughtlessly.

If you are a Patriot or a Christian, I assure you there are subjects treated of in this book worthy your most serious attention.

It is said of our free government that it is the hope of the world—an asylum for the oppressed of every kindred and tongue. Are we guarding the treasure as we should? Are we exercising that ceaseless vigilance which we are assured is the price of liberty? I fear not. I fear, indeed, that in our zeal and care to guard against the influence and encroachments

of foreign foes, we have permitted other influences and other foes, no less dangerous to human liberty and free institutions, to grow up in our own midst, and wield a power which may, unless successfully opposed, tear down and destroy the fairest fabric ever erected by man, or blessed with the smiles of a beneficent God.

Need I say, that the foe to which I now particularly refer is the Monster that was born in the vineyard of Noah, and who has from the hour of his birth, waged pitiless and unceasing warfare upon the human race, sparing neither age, sex, nor condition ; his banners bathed in blood, and the shrieks of murdered innocence, as the music to his march ! The Monster, who ruthlessly strikes down “ Youth in its vigor, manhood in its strength, and old age in its weakness ; ” who dries up natural affection in the father’s and the mother’s heart ; who maddens the brain, and incites the brother to shed his brother’s blood ; who degrades the citizen, leads the legislator to betray his trust, disarms the patriot, destroys the peace of neighborhoods and nations, and makes shipwreck of the hopes of man, wherever his power is exerted, and his authority is acknowledged.

Thus far, in our history, every assault upon the national life has been successfully resisted ; and I have an abiding faith that the combined power of all the despotisms of the earth could not, *in a fair and open contest*, wrest the priceless jewel of Liberty from the American people. Only let the attempt be made and the very earth would tremble beneath the tread of a countless host of patriots, rallying to the rescue of an imperilled country ! The crowned heads of Europe may frown their displeasure, and watch with jealous eyes, the rapid growth of the Young Giant across the seas ; but they know full well that he stands defiant in their presence, and laughs to scorn their once boastful threat of subjugation.

And yet there is not a thoughtful citizen in all this broad

land, who does not look with doubt and fear to the future of his country.

Ours is a peculiar government. To a greater extent than any other, its perpetuity depends upon the VIRTUE and INTELIGENCE of the people. Rob it of these, and it perishes as does the tender plant deprived of the sun's genial rays; aye, take these away, and it crumbles to ruin as does the beautiful temple bereft of its supporting pillars. And hence it is, that every influence destructive to virtue, or a hindrance to universal education, is the deadly foe of American institutions. Reader, let me ask you, is not the power of ALCOHOL such an influence?

Is there not a terrible significance in the fact that, as a people, we are expending annually, for intoxicating liquors, the enormous and frightful sum of seven hundred millions of dollars?

Is there nothing to alarm the patriot's or the Christian's heart, in the statement, that in this enlightened land, sixty thousand men and women every year go down to untimely and dishonored graves, through the instrumentality of this accursed traffic in liquid poison?

Can we, dare we, shut our eyes and obstinately refuse to look upon the hideous spectacle of an army of drunkards, exceeding half a million in number, reeling and staggering through the land, defying decency, degrading humanity, and cursing God?

But, thank God, the "Great Awakening" has come, and the irrepressible conflict is at hand.

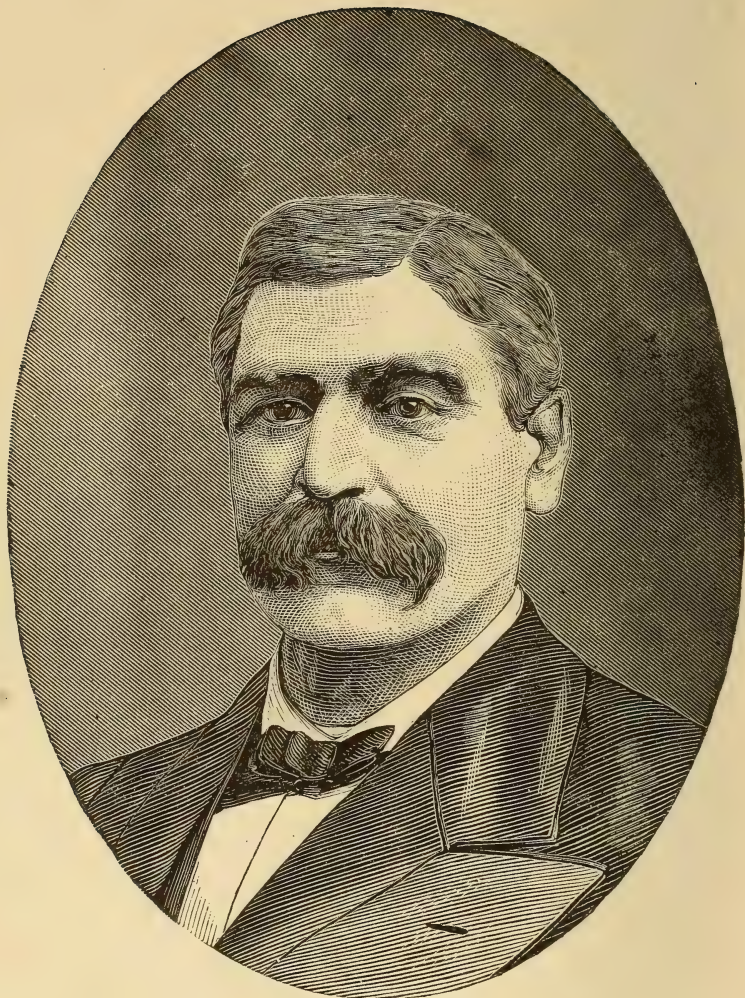
If to-morrow's sun could only rise upon a world redeemed from the curse of ALCOHOL, would not a new lustre be added to the light of day, and a new bow of promise greet us in our country's sky?

"Up, for the Conflict! let your battle-peal
Ring in the air, as rings the clash of steel,

When, rank to rank, contending armies meet
Trampling the dead beneath their feet.
Up! you are bidden to a nobler strife—
Not to *destroy*, but *rescue* human life;
No added drop in Misery's cup to press,
But minister relief to wretchedness;
To give the long-lost father to his boy;
To cause the widow's heart to sing for joy;
Bid Plenty laugh where hungry Famine scowls;
And pour the sunlight o'er the tempest's howls;
Bring to the soul, that to despair is given,
A new-found joy, a holy hope of Heaven."

WILL J. KNOTT.

CHAMMOIS, Mo., April, 1878.



Faithfully Yours
Francis Murphy

THE ORIGIN OF THE GREAT TIDAL WAVE OF TEMPERANCE.

BY REV. J. E. GODBEY.

Two factors are essential to all great popular movements : A combination of favorable circumstances or influences to prepare the public mind, and make the time ripe for the work ; a leader able to direct a people ready for the fight. A spark of fire is a small thing if it fall upon a block of ice, but a very great thing if it be thrown into a magazine of gunpowder. Only the age that produced the Evangelical Alliance, could have produced a Moody. That great evangelist finds his strength in the liberal evangelical spirit of the people among whom he labors. Send Moody to China or India, or bring back upon our own people the sectarian prejudices of the former century, and this giant would become weak as another man.

The great leader is largely the product of the age in which he lives. He should be a full man, well endowed by Nature with intelligence, sensibility, and will, and with an eye wide open to the world around him. Such a man receives into himself the spirit and principles which are struggling for

expression in the popular mind, and becomes a hero in giving them utterance and application.

Francis Murphy found the public mind prepared for the movement in which he became so conspicuous a figure. Secret temperance societies had recognized the power of popular opinion and example, and had sought shelter from these influences in secret lodges, as the best hope of shielding and rescuing the drunkard. They would make the inebriate feel the influence of sympathy, afford him the benefits and pleasures of society, and at the same time protect him from the world. Thus the temperance reform confessed its weakness. The spirit of reform had not the courage to cast off all disguise, and declare open war against all the minions of King Alcohol. But public opinion was being influenced. Old men said the decanter and glass, which adorned the sideboard in their youthful days, had disappeared. Wine had ceased to be an inseparable adjunct to fashionable dinners. A church would hardly tolerate a minister who was known to take his morning dram. The times had gradually changed. Many said that drunkenness was not diminished. But to a thoughtful observer, the spirit of reform was preparing to assert itself in open conflict. Men got behind the screen to drink. They went into cellars. Whisky was banished from the family. The saloon was the place for men to drink. Strong drink was beginning to be condemned, and King Alcohol was beginning to fortify himself in the saloon for defense. The time was near when temperance reforms should no longer be conducted on the defensive policy.

At Hillsborough, Ohio, the "Women's Crusade" began in December, 1873. Mrs. Brayton, the wife of a clergyman of that place, arranged with a number of her lady friends to meet in one of the churches and pray that God would open the way to the removal of intemperance from their town. The meeting was well attended, and the prayers were fervent,

and offered in faith. A meeting of men assembled at another church, for the same purpose, evinced the spirit that had taken hold upon the Christian people. These meetings were continued from day to day. About the twentieth of December, 1873, Dr. Dio Lewis came to Hillsborough. He was just the man needed. He promptly took hold of the work, and organized the "Temperance League." A few public meetings were held. The ministers were called out upon the platform, and urged Christian people to support the movement by their moral influence and their prayers. The men were urged to aid the women, by such pecuniary support as might be required. Committees of the best women of Hillsborough were appointed by "The League" to visit saloons, stores, hotels, or other places where whisky was sold, taking pledges with them, which they politely urged those engaged in selling liquor, to sign. If they refused, the ladies urged and entreated; if they still refused, the committee asked the privilege to sing and pray, after which they went away; but only to be followed by another committee, with their importunities and prayers. The lines of the enemy soon gave way under this mode of attack. Within three months, every saloon in Hillsborough was closed, and every retailer of ardent spirits in the town—more than thirty in all—had abandoned his trade, or abandoned the place. The movement spread over the State. By the last of February, two months from the time the work began, 336 saloons had been closed in the State of Ohio. The crusade spread into Indiana, Illinois, Kentucky, Pennsylvania, Tennessee, New York, and the States of New England. The Women's Crusade became an influence over the whole nation. Religious and secular papers were filled with the reports of their work. It had a great effect upon the public mind. It made the struggle against a great evil conspicuous. It caused the temperance question to be discussed in every place. It elicited sympathy for those who are so often the innocent, and

yet helpless victims, of others' vices and crimes. Perhaps there were few who approved all the methods used in this crusade; but the sympathies of all good citizens were with the women. It was felt that a great evil was afflicting our fair land more prolific in miseries than all other causes together; and that every Christian, every philanthropist, every patriot, every husband and father, every *man*, should rise up against it. Men felt ashamed that women should be first to inaugurate open war against the whisky trade. They felt that the time for open war had come. The way was prepared for a great popular movement; and the man to lead it was ready.

Francis Murphy was not the originator of the temperance movement that popularly bears his name. This honor belongs to George Woods, LL. D., Chancellor of the Western University of Pittsburgh. This eminent scholar and noble-hearted gentleman was born at Yarmouth, Maine. There is some significance in the fact that the State that has lead all her sisters in the war against intemperance has furnished the founder of that movement which is now exciting so much enthusiasm, and which promises such great results.

March 2, 1876, a meeting was called at the Western University in the Chancellor's room for the purpose of establishing a temperance society. There was a general discussion of the advisability of the enterprise, and the meeting adjourned to assemble again on the following Tuesday, March 7. At the second meeting the following resolution was adopted:

“*Resolved*, That we form ourselves into an association with the purpose of abstaining entirely from the use of all intoxicating liquors, including beer and ale, and of inducing others by kindness, sympathy and love, wholly to abstain from their use.”

At a third meeting a constitution and by-laws were adopted as follows:

PREAMBLE

In view of the great evils in every form of intemperance to individuals, families and communities, and our nation, especially of the exposure of our young men to shame, suffering and ruin, we hereby form ourselves into an association, to be governed by the following constitution :

Article 1. This Association shall be called "The Young Men's Temperance Union."

Article 2. The object of this Association shall be by its members abstaining entirely from the use of all alcoholic liquors, including beer and ale, and by their kind and sympathizing influence over each other, and by their efforts for others, to bring them into the Association, to save the young from the dangers to which they are exposed, and to rescue those who have already become victims to this prolific source of vice and crime.

Article 3. It proposes to accomplish its object by frequent meetings for discussion, by addresses and social intercourse, and when its members and means will allow, by securing pleasant rooms where its members can meet at any hour of the day or evening, and where newspapers, books, and light refreshments of the best quality at bare cost, can be had, to which others can be invited.

Article 4. Its officers shall be a President, five Vice-Presidents, Secretary, Treasurer, and Executive Committee consisting of five, whose duties shall be such as usually belong to such officers.

Article 5. Any person may become a member of this Association by signing the Constitution and expressing his purpose to conform to Article 2.

Article 6. Alterations and amendments may be made to this Constitution by a vote of two-thirds of the members present at a regular meeting, notice having been given of the proposed alterations and amendments at a regular preceding meeting.

AMENDMENTS.

1. The President, Vice-Presidents, Secretary, Treasurer, and Executive Committee shall be elected on the first Tuesday evening of April, 1877, and annually thereafter. The Executive Committee shall have power to fill any vacancy by death or other cause, among the Officers or Executive Committee.

BY-LAWS.

1. It shall be the duty of each member to attend all the meetings, so far as his time and circumstances will admit, and to exert his influence for the good of the members and others, who may be addicted to the use of intoxicating liquors.

2. Whenever any member shall fail to keep his purpose, it shall be the duty of the other members to use all kind and persuasive influences to restore and save him in conformity to the scriptural injunction; to be compassionate to those who are out of the way.

3. Alterations or amendments may be made to the by-laws by a vote of two-thirds of the members present at a regular meeting, notice having been given of the proposed alterations or amendments at a regular preceding meeting.

The organization of the Young Men's Temperance Union was thus completed.

Organization is important. But the best adjusted machinery accomplishes nothing if there is no motive power. This body needed the inspiration of a living soul. It found it in Francis Murphy. From the time that Francis Murphy came to Pittsburgh in answer to the call of the "The Young Men's Temperance Union," and stepped upon the platform it had furnished, the movement began to attract the attention of the whole nation, and soon assumed grand proportions.

The town of Wexford, Ireland, looks out upon the harbor that connects the Atlantic and the Irish Sea. The situation is picturesque. Behind, are the green sloping hills of Erin, before, the huge gray rocks lift themselves from the breakers, like the forms of Titans bathing in the surf. In this place Francis Murphy was born, on the 24th of April, 1836. The father had passed away before the son saw the light of life. The Murphy family was poor, and young Francis became inured to privation and labor from a child. The boy possessed a resolute spirit, an impatience of servitude, and soon conceived an ardent longing to seek better fortunes beyond the sea. When he was sixteen years old an opportunity was presented to him for going to America. Mr. Murphy, in one of his speeches, touchingly alludes to the parting with his mother upon this occasion. He knelt down to have her place her hands upon his head and give him her parting blessing.

Every one who is acquainted with the customs of the Irish peasantry, knows that with them whisky is indispensable to hospitality. No Irishman is sociable who will not drink with his friends. If one should give his friend a dinner without a liberal supply of the "crater," he would be esteemed as a niggard, and soon find himself without friends. As a matter of course, Francis Murphy was fond of the social glass. No sooner had he landed in New York, and taken lodgings at a hotel, than he began to drink freely with those whom he took to be his friends, and continued his dissipations until he had spent the last farthing. When he had spent both his money and his goods, he applied himself to find some employment; and at last succeeded. But all his earnings were consumed by his appetite for drink. Realizing his degradation, Murphy resolved to quit New York. He went to Quebec; but found no improvement in his condition from the change of place. From Quebec he went to Montreal, and obtained employment in a hotel. He retained this position some months, but

at length lost it by his intemperance. He returned to the State of New York, and engaged to work on a farm. He struggled resolutely against his craving for strong drink, and, being in his new situation less exposed to temptation, he succeeded. He reformed his life ; became known as a sober, industrious and energetic young man, and at the age of eighteen, was married to an amiable and intelligent girl. This was a fortunate step for Francis Murphy. His wife was a woman of sound judgment and strong will, but deep and tender affections. She was a true Christian ; and through the short and sad experience of her married life, clung to God and her husband with a sublime devotion. It was her influence, more than that of any other human being, perhaps, which saved Mr. Murphy from final ruin. Disappointed, dragged down to poverty and shame, heart-broken, she was still tender and true. Her spirit was too meek for complaint, her love too ardent for reproach.

For six years after his marriage, Mr. Murphy lived upon a farm. They were happy years of sober and upright life. After this, a brother came, and urged him to seek a larger fortune than seemed to be promised in this quiet, rural life. He consented, against the counsel of his wife. The two brothers went to Portland, Maine, and together rented a hotel. Their business prospered. After a time the brother retired, and left Francis sole proprietor, and it was not long until he came to be regarded as a wealthy man.

In opposing the wish of her husband to engage in the hotel business, Mrs. Murphy had feared the inevitable bar-room. Mr. Murphy had promised his wife to abstain utterly from all intoxicating drinks ; but the man over-estimated his strength. He undertook to sell liquor, and associate with drinking men, and yet retain the mastery of an appetite, which he had before been able to control only by fleeing from temptation. The effort failed. In course of time the old habit was resumed.

He went down rapidly ; neglected his business ; wasted his money, and in ten years from the time that he took the hotel, he was turned out of employment, a common drunkard, without character or money. He attempted to keep a small saloon : but himself drank more than his customers. One day a drunken man attempted to go from his saloon up stairs. Murphy opposed him, being himself intoxicated. At the top of the stairs they closed, scuffled, and loosing footing, both rolled together to the bottom. Murphy was little hurt ; the other was killed. Murphy was tried and acquitted. It seemed now beyond hope, that anything should cause the wretched man to pause in his dissipations. He plunged down the road to ruin more recklessly than ever. He was without a friend, even his wife had yielded to despair. The law at last interposed, to protect the suffering family and make a last effort to save the wretched man. Murphy was arrested, and committed to jail for reform.

It is a wretched experience for a man to feel that he has become such a foe to himself and to his own family, that his good and theirs, demands that he should be deprived of his liberty, and locked up like a madman, or a felon. When the effects of intoxication passed away, and his mind was freed from the stupefying influences of liquor, Mr. Murphy became intensely conscious of his degradation. He would have shrunk from the torture of such consciousness, as from the shadow of impending madness, but could no longer avail himself of his accustomed relief in the intoxicating cup. His cell was furnished with an iron bedstead, an army blanket, and a pillow of straw, and there he sat and meditated, hour after hour. The memories of his childhood, the high aspirations that then inspired him ; the tears and benedictions of his dear mother, when he left her in the old thatched cottage at Wexford ; the love of his dear deserted wife ; her prudent counsel ; her patience and meekness under neglect and wrong ; his little

children, in their sweet innocence, made wretched victims of their father's vice. These were the thoughts that kept companionship with the wretched man in his dungeon.

It is said that we must first be just, then merciful. Repentance is before forgiveness. A man who is proud, self-reliant, and who, in the indulgence of his appetites and passions still deems himself as good as the majority of men, is in no condition to attempt reformation. He must first be convinced of his degradation and wickedness. But when a man is fully conscious of his slavery to debasing appetites, feels that he has lost honor and virtue and self control, he requires only pity. Ready to renounce himself, he needs the inspiration of hope, the confidence that is imparted by love, that he may reach forth his hand and take hold upon God, or some God-sent agent to lift him up and save him.

Mr. Murphy found a friend in his prison, Captain Cyrus Sturdivant, a man who was drawn by his sympathy with the unfortunate, and his faith in the power of Divine grace, to labor with the inmates of the prison. He first came to Murphy, and by kind and persistent invitations prevailed upon him to attend religious service in the jail. Afterward, he visited him in his cell, and assured him that there was hope in God's grace, even for him; told him that he should have the prayers and sympathies of Christian people, and that he should find in him a faithful friend. Like the light and warmth of the sun after an arctic winter, came the influences of sympathy to the heart of Francis Murphy. He said to Captain Sturdivant: "By the help of God I will be a sober man henceforth." With the resolve to reform, through the help of God, confidence and peace began to come to the penitent heart. There was joy in the thought that he might yet be a free man; that he might walk in the paths of uprightness and honor, enjoy the favor of the good and true, become a true protector and comforter to his own family, and enjoy the

conscious blessing of God. More and more the light dawned upon him, until his soul grew strong and confident in its new-found strength, and he felt that he was saved; saved by the grace of God. Soon after he was released from confinement and returned to his home.

Mr. Murphy came forth from the jail a true Christian. He immediately set up the family altar, and covenanted to give the remainder of his life to the service of God, and if God would render successful his efforts, he would seek to be an agent in His hands for the salvation of others.

The reformation of the husband came too late to rally the declining health of the wife; in three weeks she took her bed, and after some weeks' illness, died.

Mr. Murphy's first efforts in behalf of his fellow men, were made in prison, before his release. The result gave abundant evidence that God had chosen him for a great work. He made his *debut* as a public speaker in the City Hall, Portland, April 3, 1873. The effort was greeted with enthusiastic approbation and applause. After his speech, it is said, that sixty applications were made to him to lecture in other places. He continued his labors in Portland for some time, delivering there about forty lectures in all. Great good was accomplished. From Portland the temperance apostle went to other cities in the State of Maine, and for two years continued his work in that State with little intermission, and with marked success. Afterward he spent nearly a year in New Hampshire. Afterward he lectured in Iowa and Illinois. Everywhere multitudes heard him with interest, and thousands were led to sign the pledge, and to reform by the help of God.

During the first years of his work, however, the great reformer was gathering up the resources of strength for larger activity and usefulness. He felt his need of intellectual culture, and applied himself diligently to such studies and exercises as he judged best calculated to prepare him for his

work. He felt that he had a calling of God, and he gave diligence to make his calling sure.

Perhaps Mr. Murphy would never have been known over the whole continent of America as a temperance reformer had it not been for the "Young Men's Temperance Union" of Pittsburgh. Certain we are, that the "Temperance Union" had never been known abroad but for Mr. Murphy.

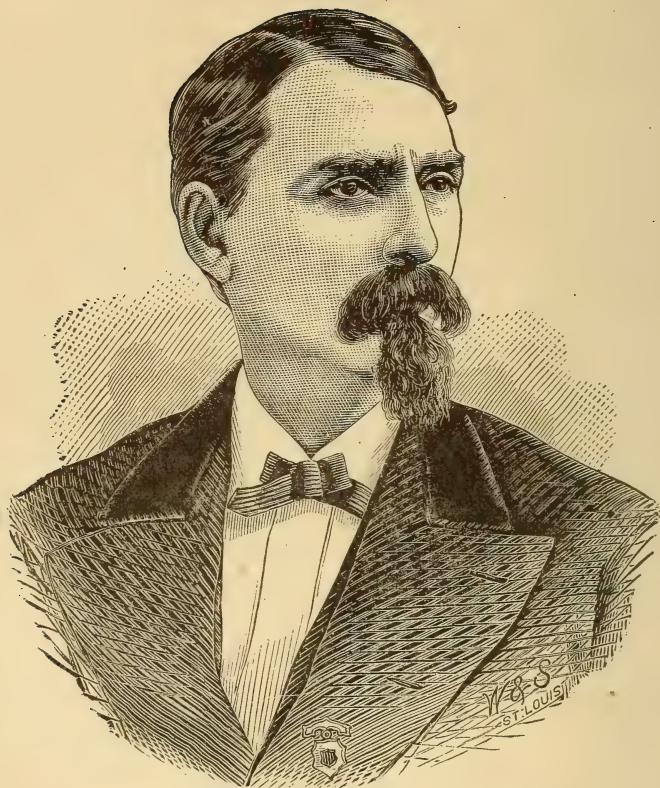
On the 21st of November, 1876, the Temperance Union completed an arrangement with Mr. Murphy to come to Pittsburgh and deliver eight lectures. The first lecture was delivered in the Opera House. The beginning did not seem to the minds of many to promise well. The first to sign the pledge were notoriously hard cases, and while little hope was entertained for the reformation of such characters, it was feared that they would bar the way against better men, and bring the movement into contempt. But God seldom performs a great work without disappointing the schemes of human prudence. The operations of grace are "from the least unto the greatest," and so it proved with the temperance revival at Pittsburgh. Mr. Murphy's own experience had given him strong faith in the power of God to save the vilest. He took every one by the hand that signed the pledge, encouraged every one, declared his confidence that the worst could be saved, and it was not long until the ardor of his enthusiasm began to kindle in the souls of hundreds of noble philanthropic men and women. Besides it soon began to be observed that men who were ridiculed for signing the pledge at first because of the utter want of confidence in their being able to keep it a single day, were resolutely abstaining from drink. This inspired hope, for it is not so much the lack of desire to save the lost as a want of confidence in being able to do so, that renders so many upright and good men apparently indifferent to the fallen and outcast.

After the first lecture, the various churches of Pittsburgh

were offered to Mr. Murphy, and in one and another of them, the succeeding lectures were delivered. The lecturer was first engaged for eight lectures, at \$25 each, but before the course was ended, there had been aroused such interest in the work that he was retained indefinitely at \$125 a week. The Fifth Avenue M. E. Church, was secured as headquarters for the movement, and during the greater part of the winter, the reformer continued to lecture to crowded and enthusiastic audiences. In three months 50,000 persons had taken the pledge. All expenses of rent, pay of ushers, singers, and lecturers, were promptly met by the spontaneous contributions of the people; and large sums were contributed to feed and clothe the destitute persons. The ministers of the gospel, who at first seemed to stand aloof, came forward as the work advanced, and as they became convinced of the Christian spirit of the leader and the efficiency of his methods in securing the genuine reformation of inebriates.

The temperance meetings were opened with the singing of religious hymns to sprightly music, and prayer was offered by some clergyman in attendance, if a clergyman was present, then followed short addresses, generally three or four. Mr. Murphy preferred to have reformed men address the meetings, believing that such men possessed an element of sympathy, which enabled them better to reach the consciences and hearts of inebriates; and that hope also was inspired in the fallen by the example of those who had known the fearful thralldom of the drunkard, and yet through faith in God, broken off their chains.

Some detriment resulted to the work, no doubt, from Mr. Murphy's confidence in new converts. Many of these were, as a matter of course, from very low classes of society, and the temperance reformer incurred severe criticism from many on account of his association with such people. Besides, there were some whose reformation was of short continuance, and



DR. HENRY A. REYNOLDS.

those who were put forward to preach temperance were not all true to the professions and vows which they made with so much zeal and confidence before the public.

As a speaker, Mr. Murphy possesses fine natural gifts. His person is above the medium size, well developed, and proportioned. His countenance is open and serious, calculated to inspire confidence in the honesty of his heart. He has the enthusiasm that so generally characterizes Irishmen; and experience has added strong sympathy and faith, for few have sunk lower than he, and he feels that since he was saved, everybody may be saved.

It is in his faith, especially, that Mr. Murphy has his power. He speaks out of a glowing heart. He has a great object in view: the immediate deliverance of thousands of enslaved men, from the thralldom of intemperance. He has an unwavering confidence that they may, every one, gain liberty as he gained it, and therefore his speeches are direct, earnest, full of sympathy and full of hope. He does not declaim against the unrighteousness of the law by which dram shops are licensed, or the wickedness of saloon keepers, who sell the destroying beverage, but he says to all, there is a better, happier, purer way. He knows only how to invite and persuade.

From Pittsburgh the flame of the temperance revival spread abroad. Mr. Murphy went to Philadelphia, where his labors were attended with almost equal success as in Pittsburgh, one hundred and twenty thousand are said to have signed the pledge in two months. As a result of the work in the State of Pennsylvania, it is reported not less than four hundred thousand pledges were taken.

We can not follow Mr. Murphy in his labors in Ohio, New York, Illinois, and other States. Everywhere they were characterized by the same features, and the same wonderful success. The work inaugurated by "The Young Men's

Temperance Union," of Pittsburgh, has become known only as the "Murphy Temperance Movement," and its influence is being felt throughout the nation.

It was not until the winter of 1877-8, that the great temperance wave struck the city of St. Louis. During the preceding summer it had swept over the State of Illinois, going through every county and almost every village and hamlet. Rev. C. E. Page, agent for "The National Christian Temperance Union," inaugurated the work in Missouri. It began at Sedalia, in the interior of the State, and spread rapidly in every direction. On the 19th of November, 1877, a convention was called at Sedalia, and a State Temperance Union organized. Still the great city of the West had not been reached. The wave had swept with power upon every side, but in St. Louis King Alcohol seemed to be safely entrenched. A great number of beer-gardens and breweries, a large German population, nineteen hundred saloons, and an immense host of lovers of the Ardent, seemed to present to the temperance army a formidable defense. But this stronghold has been assailed at last, and St. Louis is being moved by the great temperance reform.

The first to inaugurate the campaign in St. Louis, was Captain O'Neil, of Detroit. This gentleman had been laboring in the cause in Michigan, in connection with the Reynolds movement. He was a reformed man, and full of zeal and faith. His extreme physical debility compelled him to desist for a time from his work to recruit his health. Stopping for a few days in St. Louis, on his way to Hot Springs, Arkansas, he found the field ripe, as he believed, for the harvest. Even in his extreme debility his zeal led him to begin the work. He lectured at two or three of the churches and at the court house and other points, and in a few days had organized a Reformed Club, numbering a thousand or more. The results of O'Neil's work showed that the city was ready for the

movement, and that great good could be done by proper effort.

Several of the citizens of St. Louis took hold of the temperance work with spirit and energy. Among whom may be mentioned, as prominent : Dr. C. T. Widney, proprietor of the St. Louis Sanitarium, an institution for the reformation of inebriates ; R. R. Scott, long known for his labors in the cause of temperance in connection with the order of Good Templars ; and Clay Sexton, Chief of the Fire Department of the city. Dr. Widney called upon the Preachers' Association of the M. E. Church, South, and obtained a formal expression from that body, of their readiness to co-operate in efforts to promote the temperance movement in the city. He obtained a similar expression from the Association of Presbyterian ministers.

At a large and enthusiastic meeting at Library Hall, addressed by Widney, Scott, Sexton, O'Neil and others, a committee was appointed to direct the further progress of the movement. This committee called together the ministers of the various churches, requesting their co-operation in a general movement. This co-operation was pledged, so far as moral influence is concerned, and the opinion was unanimous, that work should be begun at some point in the centre of the city under the conduct of some leader who might be judged competent to direct it. The Evangelical Alliance was appointed, or requested by the meeting of ministers, to represent them in the work and to act in conjunction with the central committee in inaugurating the proposed plan. At this time, a competent leader seemed to be offered. Rev. C. E. Page had just arrived in St. Louis from his work in Colorado. He came with good recommendations, both as a temperance worker and minister. He was an agent of the "National Christian Temperance Union," and brought with him the prestige of large success in other fields. He was unanimously chosen by the Alliance and the Committee to lead the campaign.

The meetings began under the conduct of Mr. Page at the

First M. E. Church, South, on the corner of Washington Avenue and Eighth Street, February 18. The first evening the house was filled; ten or twelve ministers were present; several short addresses were made, chiefly by clergymen, and at the close one hundred and twelve came forward and signed the pledge. This was regarded as a good beginning. The meetings continued at First Church for a week, with most encouraging effect. The audiences were as large as could be accommodated, and the number of signers of the pledge was near a thousand.

From the church the meetings were taken to Library Hall. On Sunday night, the 24th of February, that large room was insufficient to seat the audience; hundreds stood up. The hall was again crowded to overflowing on Monday evening. The meetings were then transferred to the rink, where they continue to be held. From 1200 to 1500 people have attended at the rink every evening, for near three weeks past. The pledge takers are already counted by thousands. The interest in the work is unabated. Every day the tidal wave of temperance rises higher, and rolls with increasing volume. It is felt that the success thus far achieved is but the promise of a great triumph. The work is in the hands of an able leader. It has the prestige gained by great victories elsewhere. Public feeling is in sympathy with it; it is aided by the pulpit and the press, and it can scarcely be doubted, that if prudently conducted, the Murphy movement may accomplish as much in St. Louis as it has done in Pittsburgh, or Philadelphia.

Among the temperance organizations which are uniting their strength to roll forward the mighty wave of the great temperance reform, the National Christian Temperance Union is most conspicuous, and perhaps most efficient. It has, as yet, a very short history, but one distinguished for great activities and great results. This organization has sprung from the Murphy movement. Mr. Murphy, himself, is the

president of the society, and as we have devoted so much of this sketch to this man and his work, a very brief reference to organization and aims of the society must suffice. This organization began in a convention held in Pittsburgh, April 13, 1877, in which a committee was appointed to report a constitution for adoption at a subsequent meeting. The organization was completed in a convention which met at Cleveland, Ohio, October 17, 1877. The association represented eight States in the beginning. It proposes the carrying forward of temperance work by establishing State Associations subsidiary to the "National Union," and County Associations subsidiary to that of the State, and so systematizing the work under the direction of appointed agents, as to reach every part of the country. The pledge adopted by this organization, is that which was first used by the "Young Men's Temperance Union," and which is now known everywhere as the Murphy pledge. It is as follows: "With malice toward none, and charity for all, I, the undersigned, do pledge my word and honor, God helping me, to abstain from all intoxicating liquors as a beverage, and that I will, by all honorable means, encourage others to abstain." The badge is the blue ribbon.

The distinguishing features of the great temperance revival, are the public and general character of the work and the spirit of charity which pervades it. It goes forth relying upon moral suasion alone for success. It takes the platform and pulpit to preach a temperance evangel; it speaks to the masses plainly, fearlessly, and with intense earnestness of a great evil; it proclaims an irrepressible conflict with this evil, in the name of every virtue, and every social and public interest; it proposes not simply to lift up the fallen but to rescue future generations from the curse that afflicts the present, to revolutionize public sentiment until the popular voice shall demand that King Alcohol and his minions be driven from our land. It seeks, therefore, especially to enlist

the moral elements of community in the war against everything by which the use of alcohol, as a beverage, is encouraged or supported.

In pursuing this great undertaking, the leaders of the current movement recognize their dependence upon divine power. Most of the reformed men, especially, who are conspicuous in the work, are men who have experienced the power of saving grace, and their uniform testimony is that the grace of God is the inebriate's only hope. For this reason, as well as the public character of the movement, we expect from it the most beneficial results. It will not accomplish all that the enthusiastic expect of it; it will pass like other waves that excite at times the public mind; but it will do much to purify and reform both the sentiments of our people and the laws of the land, in regard to the use of alcohol. There can be found no specific for the extirpation of any vice. The law can not prevent theft and murder. The moral teaching of all the pulpits and presses of the world can not prevent them. Public sentiment, however purified, will never prevent them; and yet, while none of these influence, nor all of them combined, can prevent such crimes effectually, they each and every one constitute a powerful force for good, and greatly diminish the number of thefts and murders. Neither secret lodges, nor open organizations, public sentiment, nor legislation, will ever extirpate utterly the evil of drunkenness; but these are mighty agencies for good. Wise and good men will not cease to wield them, that they may constantly mitigate, through their influence, evils which they never hope fully to remove.

Several organizations have sprung from the current temperance reform, which it may be of interest to notice briefly.

The Woman's National Christian Temperance Union followed the crusade as the form into which that movement crystallized. The crusade had gone forth to fight the demon of rum, with a sublime faith in the power of prayer. The first

victories won in the struggle justified that faith and enlisted thousands of Christian women in the cause; under the conviction that the time was come for them to work, and that God had laid the work upon them. But it soon became evident that the spirit that directed the crusade needed to be incorporated in an appropriate organization, prepared for continued and systematic movement. A Woman's National Christian Temperance Convention met at Cleveland, Ohio, in November, 1874. A constitution was adopted, and a regular system of operations projected. Steps were taken to prepare a memorial to Congress, and to establish a temperance paper; thus the Woman's Temperance Union was established. The permanent officers of this organization first elected were Mrs. Annie Wittenmyer, of Philadelphia, President; Miss Frances E. Willard, of Chicago, Corresponding Secretary; Mrs. Mary C. Johnson, of Brooklyn, Recording Secretary; Mrs. Mary A. Ingham, of Cleveland, Treasurer.

The following resolution was adopted, showing that the spirit of the crusade entered into this new organization:

“Resolved, That recognizing the fact that our cause is, and is to be, combatted by mighty, determined and relentless forces, we will, while trusting in Him who is the Prince of Peace, meet argument with argument; misjudgment with patience; denunciation with kindness; and all our difficulties and dangers with prayer.” The Union proposed the following methods of temperance work:

1. The establishment of a Lyceum Bureau, that should furnish speakers and organizers to those wishing to form local clubs.

2. The arrangement of a plan by which young women might be engaged in the work.

3. The appointment of a medical commission to investigate and report upon the medical uses of alcohol.

4. The appointment of a commission of women on Bible wines.

5. A committee, whose business should be to bring the subject of temperance before religious associations generally, and secure from them formal action in regard to it.

6. A committee to arrange for the holding of international conventions of women representing the Union.

7. A committee to manage the finances of the Union, and to secure its incorporation.

The objects proposed in the organization have been carried out. The Union is extensively organized. At their first annual meeting held in Cincinnati, November 18, 1875, twenty-two States were represented. A paper called the "Woman's Temperance Union" had been established at Philadelphia, edited by Mrs. Jennie F. Willing, of Chicago, and published by Mrs. Wittenmyer, President of the Society. A brief sketch of the history of this distinguished lady will be of interest to our readers.

Mrs. Wittenmyer—Miss Turner—was born in Ohio, received a good education, and was married in her twenty-first year. She was an earnest Christian, full of zeal and active charity. When the war of the rebellion broke out, Mrs. Wittenmyer was appointed Sanitary Agent for the State of Iowa. In this capacity, with her pass from Secretary Stanton, and letters of instruction to officers of the army to aid her in her enterprises, Mrs. Wittenmyer traversed the lines of the army, and contributed much to the relief of the sick and wounded soldiers. She afterward resigned her position as Sanitary Agent, to enter the service of the Christian Commission. In this position she gave special attention to the supplying of proper food for the hospitals, and to improving the manner of cooking. She established first a special diet kitchen in the city of Nashville, where food was prepared daily for 1,800 sick and wounded men. She met the Medical Commission appointed to review the special diet cooking of the army, and through her suggestions, as well as the

beneficial results realized from her plans, she contributed largely to improve the hospital cooking of the whole army. After the war, Mrs. Wittenmyer secured the establishment at Davenport, Iowa, of a "Home for Soldiers' Orphans." This institution will accommodate 500 children, and has had at times that number of inmates. It still flourishes under the protection and care of the State.

The Home Missionary Society of Women in the Methodist Episcopal Church was the next important result of Mrs. Wittenmyer's zeal and benevolence. This was made a General Conference Society in 1872, and Mrs. Wittenmyer was elected its Corresponding Secretary.

While engaged in the duties of her new position, Mrs. Wittenmyer established in Philadelphia a paper called "*The Christian Woman*," an individual enterprise, which proved a great success and a valuable agency for good. Later, she established a juvenile paper, "*The Christian Child*."

In electing Mrs. Wittenmyer President of the "Woman's National Christian Temperance Union," that society made a wise choice. Her efforts in behalf of the work, have been untiring. She has attended the principal conventions of the Union, traveled abroad, lecturing, often five or six evenings in the week, while her pen has not ceased to speak, through columns of her paper, in behalf of temperance, with the characteristic fervor, love and faith of her woman's heart.

Closely allied with the Woman's Temperance Union, is the system of Reformed Clubs, generally known as the Reynolds Movement. But, as in the case of Mr. Murphy, the public have given the name of Reynolds to a movement which he did not originate.

Mr. Osgood, of Gardiner, Maine, a man of ability, who had fallen from high position to the very depths of misery and degradation, through drunkenness, abandoned his cups, and called a meeting of reformed drunkards, in the City Hall of

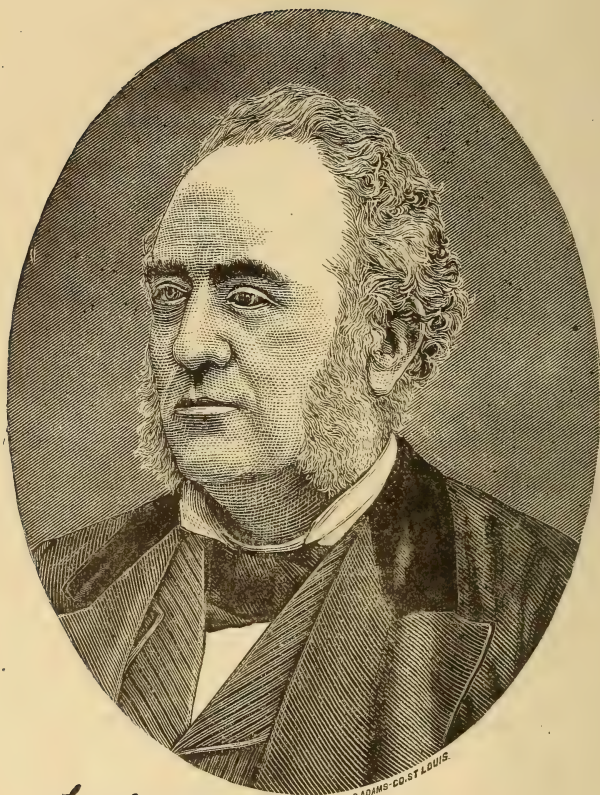
his own town, January 19, 1872. "The Gardiner Temperance Reformed Club," was then organized. The movement thus begun spread rapidly through the State of Maine, and into Massachusetts, and the members of the Reformed Clubs were soon numbered by thousands. This was the origin of the movement in which Dr. Henry A. Reynolds has become the most conspicuous figure. Reynolds was born at Bangor, Maine, November 9, 1839. He was of good family, and received, in his youth, the best culture. He graduated in medicine, at the Harvard University, in 1863. He was accustomed from boyhood to move in a society that held the use of wines and liquors to be inseparable from gay and fashionable life. Reynolds fell into habits of dissipation in his youth.

In the War of the Rebellion, Dr. Reynolds served two years as surgeon of the First Maine Regiment of Heavy Artillery. At the close of the war he returned to Bangor, and engaged in the practice of medicine. He obtained a high reputation for skill in his profession, but his habit of intemperance rapidly brought him to the verge of ruin. He was keenly sensible of his misery. He had frequent attacks of *delirium tremens*. He often resolved and struggled to reform, but in vain. At last the sinking man took hold upon God's grace, as his only hope. In his office, he fell upon his knees, and in utter despair of other resource, prayed God to save him. A temperance meeting was being held by the women, the Crusaders, at that time, in Bangor. Dr. Reynolds went to the meeting and took the pledge. He said of himself, in one of his speeches: "I have been saved by the prayers of the noble women of America." Mr. Reynolds struggled from the time of signing the pledge to keep it by the help of God, and he kept it. But he never felt himself fully delivered until full salvation came to his soul at the Old Orchard Beach Camp-meeting, in August, 1875. "From that time," he

says: "I have been getting happier all the time, until I have come to be the happiest man in the world."

Dr. Reynolds took up the temperance work, according to the method which had already been organized by Mr. Osgood, and began to form clubs of reformed men, in his native town. Among other conditions of membership in these clubs, it is required that the person be over eighteen years of age, and one who has been addicted to the use of ardent spirits. In Maine, Massachusetts and Michigan, Reynolds traveled extensively, lecturing and organizing Reformed Clubs. His course was one of uninterrupted success. It is said that in Michigan, nearly two hundred thousand men have enlisted in the Reynolds movement. Such were the beneficial effects of his work, in diminishing the crime and pauperism of that State, that both houses of the Legislature passed, with great unanimity, a resolution of thanks to Dr. Reynolds for the public benefit which his work had conferred upon the State.

Mr. Reynolds has little reputation for oratory. His personal appearance prepossesses one, however, in his favor. He is tall, well proportioned, bearing himself perfectly erect. His manners are refined, and simple. He impresses one as a man of integrity and intelligence. He speaks in the conversational tone, and addresses the reason only. His speeches are unimpassioned arguments, delivered with great deliberation, in an even tone, and without the least effort at oratory. He is deeply imbued with the Christian spirit, and constantly teaches the fallen that their only sure hope is the grace of God. The badge of the Reformed Clubs is a red ribbon, tied upon the lapel of the coat. The pledge has for its motto: "Dare to do Right," and is as follows: "We, the undersigned, for our own good, and for the good of the world in which we live, do hereby promise and engage, with the help of Almighty God, to abstain from buying, selling, or using alcoholic or malt beverages, wine and cider included."



Truly yours
James Black.

Is there a Necessity for a Prohibition Party?

BY HON. JAMES BLACK, OF PENNSYLVANIA.

[From the Centennial Temperance Volume.]

The affirmative of this question is sustained, and the necessity for a political party, National and State, founded on the principle and policy of the legal prohibition and suppression of the traffic in intoxicating liquors to be used as a beverage, is apparent from many and weighty considerations drawn from the experience of the past, the necessities of the present, and the demands for protection to the moral, physical, pecuniary, and political interests of the people in the future.

1. The basis of the policy of prohibition of the liquor traffic is found not alone in the moral considerations involved, which of themselves furnish full justification of this policy, but from the established and conceded fact that the traffic in alcoholic liquors has always been, and is everywhere, the source or cause of crime, pauperism, disturbance of the peace, insecurity of life and property, breaking up of homes and separation of families, hindrances to education, bankruptcies and losses in trade, causing one-half and more of our burdensome taxation, corruption in politics and legislation, degeneration of the moral and physical powers of citizens, loss of health and wealth, promotion of idleness and vice, and many other public injuries to the body politic, threatening the perpetuity of our free government. These injuries to the common weal have been established by frequent legislative investigations, the

official reports of prisons, asylums, and reformatory institutions, the experience of courts and police magistrates, so that they are current history, unchanged by climate or government.

The annual loss to the productive industry of the United States from this traffic and these results, direct and indirect, is not less than \$1,500,000,000. These evils having their spring and flow in immoral and impolitic license laws, their correction involves a change in public policy, and presents a political question of greater moral, political, pecuniary and social importance than any and all others before the country.

2. Efforts for correction. The lessening of the evils occasioned by the free and open trade in intoxicating liquors first led to governmental interference by laws restraining and regulating the trade, by licensing certain numbers of persons of assumed moral qualifications; but their continued presence in the mother country and during our Colonial and State history, under the operation of laws passed in the most enlightened period of the world, conclusively proves their failure and inherent disqualification to protect the public peace and welfare. The statutes of Great Britain and the older States of the Union show a greater number of laws passed on the liquor question than upon any other one subject; and their inefficiency has written the condemnation of the policy of license.

3. National complicity in the license policy. The Government of the United States by law admits and levies customs duties upon the importation of distilled and fermented liquors of all kinds. It prescribes by law the methods and conditions for the manufacture and sale of domestic distilled and fermented liquors, and levies a tax upon their production. The internal revenue returns for 1874 show one hundred and seventy-five thousand nine hundred and sixty-five wholesale and retail liquor dealers holding a certificate of license from the United States, some in States where the law forbids such

trade ; and these certificates of authority from the Government of the nation furnish a claimed justification for violation and resistance to such laws.

In the District of Columbia, governed directly by the laws of Congress, one thousand five hundred and seventy-five dealers in liquor pay their license (blood) money directly into the treasury of the United States. The people, through Congress, have authorized the traffic in each of the territories organized under the laws made by Congress ; thus stamping this injurious liquor business upon the infancy of future States.

Supporting, endorsing and licensing the liquor business is the legislative policy of the nation. Government and law are arrayed on the side of license or permission, and not of prohibition. To change this policy is a national political question.

4. The people are opposed to the license policy. This license policy is contrary to the present sense and wish of the people.

Fifty years of investigation and discussion of the temperance question have changed the opinions of the people on the proper policy to be pursued by the State in the liquor question. License laws once supposed to be proper are now regarded as immoral laws, and the traffic in liquors as a sin against God and a crime against man. For more than twenty years past the effort has been to have this conviction reflected from the statute book by the enactment of laws forbidding the drink trade. In proof, witness the hearty, decided and repeated action of the religious bodies of the land, declaring against the license laws as the efficient cause of intemperance. Witness the National and State Conventions, drawn from the body of the people, repeating through years opposition to such laws, without one single national or State assemblage representing the people sustaining the license policy. Witness the vote against license in many, if not in a majority, of the States of the Union, in many instances repeated whenever the people

have had the legal opportunity to declare their convictions. Witness the constant efforts of the liquor interest to prevent the passage of laws allowing the people to vote upon the question of license or prohibition. Witness the combinations made and money expended to defy prohibitory and local-option laws, and, by alliance with party politicians, to secure their emasculation or entire repeal, without submission of such change or repeal to the direct vote of the people. Witness the Brewers' Congresses and Liquor Dealers' Leagues, exerting the power of combination, money, and evil purpose, to secure party platforms and party nominations, first State and now National, by influences and pledges concealed from the people. Witness the sixteenth resolution of the Republican party national platform at Philadelphia in 1872, with the explanation by its author, Mr. Rastor, "that it was adopted by the platform committee with the full and explicit understanding that its purpose was the discountenancing of all so-called temperance (prohibition) and Sunday laws." This declaration remains the faith and policy of the Republican party, unchanged in 1876, at Cincinnati, as is manifest by the satisfaction and endorsement of the German brewing element of that party. Witness the action of the Democratic National Convention at St. Louis in their declaration about "liberty of individual conduct, unvexed by sumptuary laws." Witness the further and crowning evidence of party complicity with the liquor trade, in the fact that neither of the candidates of the Republican or Democratic parties has said, or can be induced to say, publicly and plainly, that he is in favor of prohibitory liquor laws, and, if elected, will use his official influence for their enactment and enforcement.

5. Prohibition and independent party action is the logical result of accepted principles of the temperance reform. So early in the temperance movement as 1823, Henry Ware, in his address on the "Criminality of Intemperance," delivered

at the eleventh anniversary of the Massachusetts Society for the Suppression of Intemperance, said: "that there is no man, or body of men, who can strike at the root of the evil but the Legislature of the Nation." Dr. Lyman Beecher, in his justly celebrated six sermons on "The Nature and Remedy for Intemperance," delivered in 1826, says: "Intemperance in our land is not accidental; it is rolling in upon us by the violation of some great laws of human nature. In our views and in our practice as a nation, there is something fundamentally wrong; and the remedy, like the evil, must be found in the correct application of general principles. It must be a universal and national remedy. What, then, is this universal, natural, and national remedy for intemperance? It is the banishment of ardent spirits from the list of lawful articles of commerce, by a correct and efficient public sentiment, such as has turned slavery out of half our land, and will yet expel it from the world."

Dr. Justin Edwards, in his sixth report of the American Temperance Society, on the "Immorality of License Laws," said in 1833: "The point to be decided—to be decided by legislatures of these United States; to be decided for all coming posterity, for the world, and for eternity—is, shall the sale of ardent spirit, as a drink, be treated in legislation as a virtue or a vice? Shall it be licensed, sanctioned by law, and perpetuated, to roll its all-pervading curses onward interminably, or shall it be treated, as it is in truth, a sin?"

Quotations could be multiplied showing that as soon as the moral bearings of the traffic in drinks, in producing and sustaining intemperance, were perceived, its suppression was demanded as one of the natural and efficient remedies.

6. The resolves of our National Temperance Conventions. The conclusions of the eight general National Temperance Conventions marked distinctly the logical progress of temperance thought, and the necessity for a Prohibition party to

educate the popular mind, and to unite efforts for the obtaining and execution of prohibitory enactments.

The first National Convention, held in 1833, declared: "The traffic in ardent spirit as a drink, and the use of it as such, are morally wrong, and ought to be abandoned throughout the world."

The second Convention, held in 1836, declared in favor of "abstinence from the use, as a beverage, of intoxicating liquor, and from the making and furnishing of it to be so used by others."

The third Convention, held in 1841, declared, "that the tendency of all intoxicating drinks to derange the bodily functions," etc., etc., "impose upon all men a solemn and moral obligation to cease forever from their manufacture, sale, and use as a beverage," etc.; and also "that it is the business of legislation to protect the community against existing evils, and should never be found sanctioning vice. * * * * * The licensing of men to sell intoxicating drinks should nowhere be known in the civilized world, but should be universally abandoned."

The fourth Convention, held in 1851, declared "that the evils of intemperance can not be prevented while the traffic in intoxicating liquors, to be used as a beverage, is continued; and that it is the right and duty of the people in self-defense, by legislation and other suitable means, to bring such traffic to an end."

The fifth Convention, held in 1865, reaffirmed all the foregoing principles.

The sixth Convention, held in 1868, declared that—

"WHEREAS, The liquor dealers of our country have declared the traffic in intoxicating drinks to be a legitimate part of American commerce, and deny the right to prohibit or restrict the same, and through their Leagues and Congresses, have repeatedly avowed their purpose to vote for no man in favor

of total abstinence, and have constantly used their political power for the continuance of their trade, and have in the past received the countenance of political parties in support of the position thus assumed ; therefore,

“ *Resolved*, That in behalf of the public peace and welfare, we accept the issue, and will meet them at the polls in resistance of these iniquitous demands.

“ *Resolved*, That temperance, having its political as well as moral aspects and duties, demands the persistent use of the ballot for its promotion, * * * * * and we exhort the friends of temperance by every practical method, in their several localities, to secure righteous political action for the advancement of the cause.”

The seventh Convention, in 1873, declared “ that the time has arrived fully to introduce the temperance issue into State and National politics ; that we recommend all friends of temperance to make it henceforth the paramount issue, to co-operate with existing party organizations where such will endorse the legislative policy of prohibition, and nominate candidates pledged to its support ; otherwise to organize and maintain separate, independent party action in every State, and in each congressional and electoral district of the United States.”

The eighth and latest general National Convention, held in 1875, resolved “ that we recommend all citizens to take the temperance issue, ‘ without concealment, without compromise,’ to the polls ; to nominate and vote for such candidates only, State and National, as will unqualifiedly endorse and sustain the prohibition of the liquor traffic ; that whenever suitable nominations are not otherwise made, independent prohibition candidates be nominated for the suffrages of all temperance citizens ; and that the Prohibition party should have the undivided support of all temperance voters in each State and Territory where, in their judgment, such political action is the best

method of securing the enactment and enforcement of efficient prohibitory laws."

Thus it will be seen that the temperance people, as the result of investigation into the nature and effects of intoxicating drinks, in 1833, announced the fundamental principle that the manufacture and use of such drinks was immoral; in 1836, that the true rule of personal temperance was total abstinence; hence, in 1841, held the duty of Government to be to protect against "public evils," not to license the occasion of them; and in 1851, that the traffic in liquors as a beverage should be forbidden, and the liquors exposed to sale destroyed; in 1868, that they would meet at the polls those who denied the right and duty to prohibit, and were using political power to sustain themselves, and further declared and enjoined the use of the ballot for the promotion of temperance; and in 1873, that temperance should be made the "paramount issue," and, when existing parties failed to endorse prohibition and to nominate men pledged to its support, to make independent nominations; and in 1875, that the Prohibition party "should have the undivided support of all temperance voters in each State and Territory where such political action is the best method of securing the enactment and enforcement of efficient prohibitory laws."

The existing parties have not endorsed prohibition nor nominated men pledged to its support; therefore, in the judgment of temperance men represented by the last and preceding National Conventions, the necessity for an independent Prohibition party has arisen.

7. This necessity is further demonstrated by the fact that in 1869 a special National Convention assembled in Chicago, under a distinct call and expressed purpose to organize a Prohibition party, and, as the result of two days' deliberation, did organize the National Prohibition party, published its platform and address to the country, and in 1872 nominated its

candidates for President and Vice-President, from whom votes in the nine States of the Union were cast; and again in May of this year (1876), through a convention of representatives from twelve States, has a second time announced its platform, and named General Green Clay Smith, of Kentucky, as its candidate for President, and Gideon T. Stewart, of Ohio, for Vice-President.

The Prohibition Reform party is organized in Ohio, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Kansas, Pennsylvania, New York, Connecticut, Rhode Island, Massachusetts, New Hampshire, Kentucky, New Jersey, and calls for the same purpose have been issued in other States. This movement is further proof that a political party organization is felt to be a necessity for sustaining the political aspect of the temperance question.

8. The instability of anti-license votes and popular votes for prohibitory laws heretofore obtained demonstrates the necessity of a Prohibition party to maintain, by a trained constituency, success obtained, and the execution of law against unscrupulous, organized liquor dealers.

In April, 1838, Massachusetts, by a majority of more than two-thirds of each branch of her Legislature, prohibited the sale of spirituous liquors in less quantity than fifteen gallons. Tennessee, Connecticut, Rhode Island and New Hampshire, in 1839, and the same year Mississippi and Illinois adopted similar prohibitory or optional laws, confirmed by popular votes. In 1844, in Connecticut, temperance commissioners were elected in two hundred out of two hundred and twenty towns. In 1845, four-fifths of the cities and towns of New York voted against license by majorities aggregating forty-five thousand four hundred and seventy-eight, and yet the anti-license law was repealed by a succeeding Legislature the year following. Vermont and Michigan voted against license in a majority of the towns. In Pennsylvania, in 1846, eighteen counties voted

against license, and in 1855, as the result of the popular vote, the retail drink-trade was prohibited; and, in 1873, in the same State, two-thirds of the counties, embracing two-thirds of the area of the State, under a local option law, voted no license; and still, in each instance, these laws were changed or repealed against the popular will. In Indiana, Wisconsin and Minnesota the popular vote was also against license. The prohibitory enactments in Massachusetts, Rhode Island, Connecticut, Delaware, New York, Michigan, Indiana, Minnesota, passed from 1851 to 1855, and succeeding the gallon and option laws of 1838 to 1847, through the machinations of party and for party purposes, have been repealed or emasculated. In no instance, by the direct vote of the people, but against their will, has repeal of these laws been accomplished. The cause for this defiance of the popular will is found in the fact that the popular majority was not organized into constituencies to reward faithfulness or punish treachery. Political organization for securing and maintaining a right political policy in the liquor question is the demand of sad experience in the temperance reform. The experience of the past points unerringly to the duty of the present.

9. Prohibition is State polity, and therefore a political measure, demanding for its support the same agencies which experience has shown to be necessary for the overthrow of an old policy and the establishment of a change in governmental action. The State is governed by and through party, which conducts its affairs, makes and executes the laws which reflect the policy or theory of government held by such party. Where and when existing parties wholly ignore or oppose a policy believed to be essential to the happiness and prosperity of the people, wisdom demands that those favoring the change shall unite and labor for the triumph of their measure. It is not the province of churches or moral reform societies to enact laws, nor by concert to exert a direct influence upon party to

secure their enactment. To expect efficient legislation against so powerful an interest as is the liquor trade, without the aid of a political party, is to hope for results without using adequate means. Our political history clearly shows that every new great issue called forth a new great political party for its support. The old Whig and Democratic parties (the most recent instance) being unable to satisfactorily deal with the slave system, because divided upon it, the issue of freedom against slavery gave birth to the Republican party. So now the Democratic and Republican parties, having members holding diverse views on the liquor question, are impotent for its solution; and the demand for protection from the evils of the drink-trade has called into being the Prohibition Reform party.

10. The old parties unable to give prohibition. The Democratic and Republican parties, having been organized for other purposes, are divided on the liquor question, each having members who favor and others who oppose liquor suppression, and hence neither can take decided steps in that direction. Hence, also, the varied attempts at compromise and conciliation, by fair promises and half-way measures, ineffectual to cure so radical an evil as is the liquor trade. These antagonizing elements can not be harmonized, for there is no middle ground for compromise. License and prohibition are the antipodes of each other. The liquor interest, having no moral sentiment nor other basis than pure selfishness, by the organization of Leagues, Sons of Liberty, Beer Congresses, etc., has, by its manipulation of parties, been enabled to maintain itself in the face of an unorganized anti-*rum* sentiment. So long as the party which governs the State or nation can be controlled, their business is safe. Precisely in the same way the great, selfish, organized slave power lorded it over the politics of the nation. When the friends of freedom learned the secret of separation from the old parties,

unwilling and impotent to aid them, and organized as the Liberty party, Freesoil party, and finally merged and formed the Republican party, was the slave supremacy broken.

11. Working within the old parties a folly. In addition to the considerations in the last point, experience has demonstrated that in very rare cases have candidates for public office, representing a principle or policy not embraced in the platform of their party, been successful in securing an election. No matter how large may be the party majority in the district, the opposing party will invariably vote for its own candidate and against him, and will be joined by the opponents of the special principle he represents, and thus defeat him, or run him behind his ticket and lessen his political influence. This has again and again been illustrated in cases of well known prohibitionists being nominated by the old political parties, even in cases when the party nominating is the predominant one—the rum men of the candidate's own party will desert, and the temperance men of the opposing party adhere to their party organization.

Again and again have the friends of temperance been disappointed in the after-action of party men elected to place by them upon promises made, etc. It has been found that the claims of party, the remonstrances of the leaders, the seductions presented, have overcome professed fidelity to principle. The history of temperance legislation is strewn with the wreck of broken promises and unrealized hopes from parties not committed by platform and party policy.

The effort to elect men to office in the old Whig party who were opposed to slavery resulted in nothing practical against slavery, because that party, made up of pro-slavery and anti-slavery men, was not committed to a policy hostile to the slave power. It was not until the anti-slavery element separated from the Whig and Democratic parties, and made the issue of freedom and slavery distinct, that any substantial

progress was made. Slowly but gradually the sympathizers from the old organizations united, and instead of fighting each other, moved in solid force against the enemy and on to final victory. So will it be in the prohibition movement. There are at the present moment many good temperance people in both the Republican and Democratic parties, but let each ask what real influence or power they have exerted or can exert in shaping the action of their respective parties. The only possible result has been and must be to divide the vote between two candidates instead of uniting upon one. As long as temperance voters adhere to and vote with either of the license parties, all influence in educating the public mind in favor of temperance legislation must be wholly lost. How sad it is to be reproached as we now are with the allegation made by opponents that temperance men are hypocrites, talking and praying one way, but for practical purposes acting the opposite! If found in league with license parties at the polls, it is folly and a shame to pretend to preach prohibition from the rostrum or in the Sabbath school or church assembly; practice will be the true expositor.

12. A prohibition party will obviate difficulties like the foregoing, and the paralyzing influences which such association begets. It will separate the true, sincere prohibitionists from the cowardly or hypocritical demagogues who have always proved a great hindrance to the temperance reform. All who love party, purse, or office more than prohibition of the iniquitous rum trade will no longer be heard or their malarious influence felt.

We shall present a test of Christian character and consistency which could not heretofore be applied. Christian men have heretofore been compelled to vote for liquor or not vote at all. A distinct party organization will place every Christian where his franchise will become a matter of conscience; where he must either vote for the traffic by sustaining nominees

favorable to the drunkenness, cursing, desecration of the Sabbath, misery in the home, crime, and poverty which inevitably flow from it, or vote against it by supporting candidates publicly nominated and pledged to its entire overthrow.

A distinct party will put an end to all those compromise laws which have been a heavy burden to the temperance cause. To conciliate, the old parties have given us so-called temperance laws, but only such as have been permitted by the liquor men; and when the traffic continues, dead-letter and failure is the hypocritical cry.

An independent party will control those precincts, counties, etc., where the temperance sentiment is in majority; executing present laws, securing better, and gradually extending its influence until States and the National Government shall be in its hands, when, under God, the manufacture, importation, and sale of alcoholic poisons for drinking purposes will be effectually suppressed.

It will unify temperance effort, and make the temperance sentiment, which is preponderatingly the moral and religious sentiment of the country, successful in governing the country; and bring about the fulfilment of the Scripture, which says: "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."

13. What have the parties done for prohibition? Although prohibitory laws were passed in Maine, New Hampshire, Massachusetts, Rhode Island, Michigan, Minnesota, Nebraska, and laws allowing the people to vote upon the question of license or no license in Connecticut, New York, New Jersey, Pennsylvania, Ohio, Illinois, Wisconsin, when the Democratic party was in power in these States, and prior to 1855, no one now claims that this party would now favor such laws. The action of the National Convention of this party at St. Louis, in relation to "individual conduct unvexed by sumptuary laws," is understood to be their open declaration of hostility to

legislative restriction of the traffic, and to be a declaration of party policy similar to that of the Republicans. Thus the Democratic party has no place for a prohibitionist.

Is there more hope from the Republican party?

Some of its members claim that it is the temperance party, for the reason that it contains, as they allege, more of the moral, religious, and educated element of the country than the other. Other proofs than this they give not. Gladly would they be produced, if the party history furnished any. What is the history of the Republican party on prohibition?

1st. Not a single original prohibitory law has been enacted for any State, District, or Territory by this party since it obtained the administration of the government of the nation in 1860, nor in any State controlled by it before or since. Restoration of such laws, in two or three instances, has been done, as will be found upon examination, in obedience to popular will, and not as a party act nor as part of party policy.

2d. It has repealed the prohibitory laws in Massachusetts, Connecticut, Rhode Island, and Michigan, and the local option law of Pennsylvania, and thus carried five States to the rum side; and in each case without submission of the question of retention or repeal to the direct vote of the people.

3d. During its full control of the National Government several new States have been admitted to the Union, under constitutions approved by Congress, every one of which has been permitted to come in under license rule without opposition.

4th. Several Territories have been organized under a system of government provided by Congress, in not one of which has the rum trade been prohibited.

5th. During its entire history this party has controlled and legislated for the District of Columbia, during all of which

time the nation has been dishonored and Christianity put to shame by the licensed traffic in that District.

6th. During its entire history it has permitted the importation of liquors.

7th. It is the first party in the history of the United States to array itself in opposition to "temperance (prohibition) and Sunday laws," by formally declaring in its national platform, adopted in June, 1872, in its sixteenth resolution, against such laws, which says:

"The Republican party propose to respect the rights reserved by the people to themselves as carefully as the powers delegated by them to the State and to the Federal Government. It disapproves of a resort to unconstitutional laws for the purpose of removing evils by interference with the rights not surrendered by the people to either State or National Government."

The language employed would not in all probability be used by an American, for the ideas are not American. What American has ever proposed a resort to "unconstitutional laws for the purpose of removing evils," either moral or political? A distinguishing feature of American character is acquiescence in majorities legally ascertained, and the construction of laws by our courts. The ideas are German, and the expressions are German, as every one knows who has paid attention to the tirades and legal nonsense contained in the resolutions of assemblages of German citizens against Sabbath and temperance laws. The Supreme Court of the United States and the Superior Courts of every State, called to pass upon such laws, have declared prohibition of the liquor traffic to be in harmony with the Constitution, and yet the beer brewers constantly affirm all laws restricting their trade unconstitutional. The author of this resolution was Mr. Herman Rastor, the editor of a leading German Republican journal of Chicago, and a member of the platform committee of the 1872 National

Republican Convention. He declares, without contradiction, that "it was adopted by the platform committee, with the full and explicit understanding that its purpose was the discountenancing of all so-called temperance (prohibitory) and Sunday laws. This purpose was meant to be expressed by reference to those rights of the people which had not been delegated to either National or State governments, it being assumed that the right to drink what one pleases (being responsible for acts committed under the influence of strong drink), and the right to look upon the day in which Christians have their prayer meetings as any other day, were among the rights not delegated by the people, but reserved to themselves."

This explanation of the intent of this sixteenth plank has never been denied by any officer of the convention or any member of the platform committee. The Republican State Convention of Illinois in the same year adopted the same plank in almost identical language. The *Press* (Forney's) of July 25, 1872, after saying Mr. Rastor was a member of the committee, and quoting his explanation, says: "The gentlemen who support Mr. Greeley have been putting all manner of constructions upon this resolution, and can now make the most of it; but we opine that it is a two-edged tool, which, like such orators as Petroleum Nasby, they will have to be careful in handling." The Republican press feared the loss of the German vote, should they not accept their leader's interpretation in all its latitude and entirety, and hence our American views and feelings on these two vital questions of temperance and the Sabbath—God and public welfare—to retain political power, must be sacrificed to the foreign free-thinking, infidel voter.

8th. It also affirmed in its platform of June, 1872, that liquors are a legitimate object for public revenue, and has devised a system for the manufacture and sale of such liquors.

In addition to this disgraceful history, its public journals show the party thought and conscience.

Harper's Weekly, in 1875, said: "The Republican party is not a prohibition party. As the best sentiment of the country agrees that the subject shall be legislatively treated by authorizing a license system, the Republicans would make that system as just and efficient as practicable. Further than this, as a national party, it will not go, and the attempt to buy the prohibition support by adopting a prohibition platform could end only in the destruction of the party. This is perfectly well understood by the bulk of Republicans, and they will act accordingly." And again: "Unless the Republican party is ready to announce its own death, it can not consent to legislate adversely to the interests of this class of people" (that is, the friends of the liquor traffic.)

The New York *Times* said: "None of the probable candidates are likely to be in favor of prohibitory laws. The temperance societies could not possibly get an out and out temperance man nominated. They know this as well as we do."

The Chicago *Tribune* says: "Prohibition must be prohibited by the Republican party."

14. The failure of the Republican party. The Republican party has had free control of the General Government for the last fifteen years, and also of most of the States for a longer period, with large voting majorities, and consequently has had the fullest opportunity of demonstrating the party will in opposition to the policy of license. When we find during its history no declaration, by platform or enactment, of an original prohibitory statute in a single State, District or Territory, but a repeal of existing laws in Massachusetts, Rhode Island, Connecticut, Michigan, and the local-option law of Pennsylvania, since its platform declaration of 1872 against "temperance (prohibitory) and Sunday laws," the

conclusion is irresistible that this party has chosen the license side of this liquor question, and will not enact sufficient laws against a traffic acknowledged to be more pregnant of evil to public welfare than all others afflicting the nation.

When it is considered that it is claimed, and perhaps generally conceded, that the Republican party embraces the larger portion of the native born, educated, religious and temperance people of the country, the facts above presented prove two things :

1st. That the claim so frequently advanced that this party is the party of temperance is dissembling the truth, and is, in fact, without foundation ; and, 2d. How utterly important this temperance and religious element of the party has been to control or induce prohibitory action within party lines.

If, with no declared party opposition to prohibition prior to 1872, with the people moved for the correction of the evils of intemperance to a degree far greater than at any period since 1864, the Republican party was not led to declare against the drink-trade, what preposterous folly and delusion it is to expect that, since it has deliberately declared against temperance and Sunday laws, with friends of the liquor interest filling the high and low places of power from President down, it will or can change its policy ! The Republican party, because containing the moral and reformatory elements which gave it birth and strength, and because of its history against another giant wrong, stands to-day, in the opinion of many devoted prohibitionists, the chief barrier to the prohibition policy.

The Republican and Democratic parties having deliberately chosen the side of license, there is no alternative left for those who realize the immoral and impolitic character of license law but to separate and sustain the Prohibition Reform party for the establishing of a more righteous and wiser policy.

15. Reform of political abuses can not be thorough or

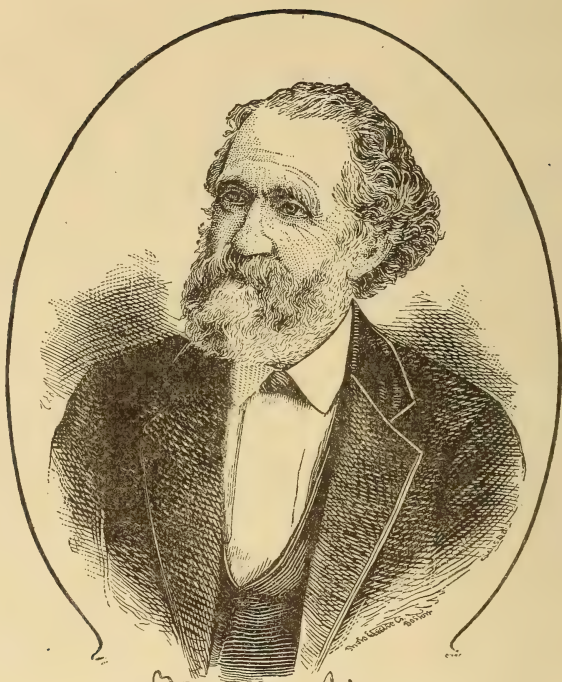
continued, until the importation, manufacture and sale of intoxicating drinks are forbidden by law, executed by a party whose officials, from conviction and interest, are on the side of the law. The drink and drink-places are the sources of individual debasement and seduction, leading to the defalcations and malfeasances in office which is so reproachful to us as a nation. Drink, and money contributed by the drink-trade, are potent instruments of political and legislative corruption, sapping our institutions, and making government by the people a disappointment. We may change rulers through party changes, but corruption will continue until the cause is reached in making the drink issue a settled feature of administration. The Democratic and Republican parties have now no issue of moment in controversy between them. There is a substantial agreement and sameness in their platforms, and hence the coming canvass, as was the last, will be conducted on the bitter hates and memories of the past. These parties have struck hands in agreement and support of the licensed trade in liquors in spite of the bitter fruit of two hundred years of this policy. Their position is quite analogous to that of the Democratic and Whig parties in 1852, when they each declared the fugitive slave law "a finality," and became defenders and apologists of the wicked slave system. God and public necessity will now, as then, raise up a new party who shall grapple with the drink system, and secure the reform which our prostrated commerce, agricultural, manufacturing, and labor interests so imperatively demand. Reform in politics and government can only be secured through a new and triumphant Prohibition party.

16. The restoration of the Union of the people, North and South, demands a new national party with a new national issue. We have a union of States through the might of arms, but a restoration of confidence, mutual interest, and good will has not been secured. There is a feeling of having been

wronged, and an animosity toward the people of the North, on the part of the South, with suspicion, mistrust, and lack of confidence in the sincerity and patriotism of the people of the South on the part of the North. It is the supposed interest of partisan politicians and a partisan press to keep this feeling alive, and every utterance and occurrence in either section is caught up and magnified to inflame the public mind. The great body of one of the old parties being in the North and the other in the South, intense sectionalism is resorted to by both in order to secure a party triumph. Truth, peace, union, and harmony are sacrificed in the struggle. Eleven years after the strife of arms has ceased, the bitterness engendered by the contest has but slightly abated. Should present parties continue, this condition will be prolonged. Neither can secure peace and reconciliation, for each by name were the combatants in the struggle, and amity and cordial relations can not be had while either wields the power of government

A new national party with a true national political issue, affecting and interesting alike every State, county, town, city, and family, is required to divert thought; allay animosities, and bury old antagonisms. The drink curse fostered by law, is such an issue. Its poisonous breath endangering every family, community, school and church, and blasting their moral, industrial, and financial interests, destroying their brightest and best members, presents a political issue rising far higher than ordinary party strifes, calling upon the deepest affections of our nature with appeals to our manhood, personal and family security, and patriotism for the exercise of the powers of National and State governments for its annihilation.

Patriotism, peace, reconciliation between North and South, proclaims the necessity for the Prohibition party.



Truly Yours,
Sam. O. Hastings

O. R. W. G. of the Independent order of Good Templars

Pure Wine as a Remedy for Intemperance.

BY HON. SAMUEL D. HASTINGS,
MADISON, WIS.

As the temperance movement presses on towards its final triumph, new obstacles will be continually thrown in its way. The conflict is to be one of the most earnest and determined the world has ever witnessed. All that selfishness, money, official position, talents, and learning can do, will be done to save the liquor traffic from destruction. Among the most formidable of these obstacles are those thrown in the way, professedly in the interest of the good cause itself. At first sight they deceive many of its true friends, and for a time lead them astray. The devil is never so hard to meet, so difficult to overcome, as when he appears in the garb of an angel of light.

The general cultivation of the grape, and its manufacture into pure wine, is advocated by many, as a temperance measure; it is claimed that if this should be done, men generally would confine themselves to the use of such wine; that its use would not only be harmless, but actually beneficial; that the use of the stronger drinks would gradually cease, and the manifold evils of intemperance soon disappear.

In support of this view it is claimed that in the wine-producing countries of Europe and Asia, drunkenness is comparatively unknown, and hence they are free from the evils

which flow from the use of intoxicating liquors in our land. High authority is quoted in support of these views. Dr. Bowditch, Chairman of the State Board of Health of Massachusetts, Hon. Joseph Medill, ex-Mayor of Chicago, and other equally prominent and distinguished men are brought forward as witnesses. No one will question the high character of the witnesses, and it is not at all surprising, that when their testimony is read and no further examination made, many are satisfied with the correctness of the views presented. But are these views correct?

First: Would the general use of wine, admitting it to be pure and unadulterated, tend to check intemperance? Would it operate to diminish the use of the stronger drinks? And,

Second: Is it a fact that in wine-producing countries drunkenness is rare, and that the evils resulting from the use of intoxicating drinks are comparatively unknown?

These are important questions; let us consider them fairly, candidly, honestly, and when we discover the truth, accept it.

In answer to the first, I would inquire, why should we expect such results to follow? The wine would contain alcohol, the same kind of alcohol as is in whisky, rum, gin and brandy—intoxicating, poisonous—and if the wine is used in sufficient quantities will produce results similar to those which flow from the use of the stronger liquors. If a love for the wine be once fully established, the peculiar appetite which is created by the use of alcoholic drinks will be formed, and its demands will be met, either by greatly increased quantities of wine, or by substituting in its place the stronger liquors. The intoxicating principle in all these beverages is alcohol, and however disguised it may be, it is ever the same destructive agent; and, make it as attractive and palatable as we may, in the guise of pure wine, still “at the last it biteth like a serpent and stingeth like an adder.”

The great evils of intemperance result from the use of

intoxicating drinks. The appetite for these drinks once formed, it must be fed. The amount of alcoholic stimulus that will satisfy an habitual drinker to-day, will not satisfy him next month or next year. It is a peculiarity in the use of intoxicating drinks, that they produce a craving that requires increasing quantities of liquor to satisfy, and this result just as certainly follows the use of wine as the use of the stronger drinks. Should the use of wine become general, one important result would be, greatly to increase the number of consumers of alcoholic beverages. Those who now use the stronger liquors would continue to use them. No whisky or brandy drinker would give up these drinks, and substitute in their place the weaker wines. The tendency is not to go from the stronger to the weaker, but from the weaker to the stronger. Thousands who have never drank, and who, without the general introduction of wine, never would, will be led to use these wines from their supposed harmless character, and in many cases habits of intemperance will be formed that will be as fatal in their results as though formed by drinking whisky or brandy. And even though the use of these wines should not lead to the use of the stronger liquors, the quantity used will in many cases be gradually increased until the quantity of alcohol taken into the system, will be as large as that consumed by whisky and brandy drinkers, and the results will be equally injurious. Intemperance results from the use of alcoholic beverages. It is of little moment by what name these drinks are called. The important questions are: "Do they contain alcohol?" "Are they intoxicating?" If so, intemperance will result from their use. It makes but little difference in what form the alcohol is used, the results are essentially the same. This fact, however, should be constantly borne in mind, that the more attractive the form in which the temptation is presented, the greater will be the number who will yield to its seductive power, and to make any alcoholic

beverage attractive, and place it within the reach of the multitude, is but to make it easy for thousands to commence the habit of drinking, who otherwise would be saved from its evil influence. The idea we are combatting is a dangerous one. It is a snare and a delusion of the most destructive character. Alcoholic wine—and all the wines of commerce, all the wines in common use are alcoholic—is and always has been a dangerous article, and, long before the art of distilling was known, the world was cursed with intemperance. Noah and Lot fell through the use of wine. Aaron and his sons were forbidden to drink wine when they went into the tabernacle of the congregation, that they might put a difference between the holy and the unholy, and not die as did Nadab and Abihu. Solomon, by divine inspiration, warns us against the evil thing: “Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.” Is this the description of a harmless beverage, the general use of which would remove intemperance from the land? Solomon says still further: “It is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law, and pervert the judgment of any of the afflicted.”

These are hardly the consequences we should expect to result from the use of an innocent beverage. And if it is not for kings and princes to use such drinks, is it any better for the rest of mankind? The Apostle Paul says: “Be not drunk with wine, wherein is excess.” Scholars tell us that these words fail to give the full force of the original: “Most readers understand the assertion of the Apostle to be, that the ‘excess’ spoken of, resides in the drunkenness. What the Apostle says is that the ‘excess’ is in the wine. Be not drunk with wine wherein, *i. e.* in the wine is excess. The wine is the cause of the excess, and the use of it so inevitably tends to this result, that as Dr. Doddridge says in his note on this passage:

“The enormity is represented by a strong and beautiful figure, as contained in the very liquor itself. Beware of it then, for excess is in it, as we would say of a poisonous serpent : ‘Do not take it to your bosom, for therein is agony and death. Excess lurks *in the cup*, therefore avoid it.’ ” But we are told there is still more in this language of Paul. The word “excess,” in our version, does not convey the full strength of meaning that is in the original Greek. The literal meaning of the word used is : “what can not be saved.” In wine is destruction ! It contains the elements of ruin, and whoever uses it is liable to place himself beyond the pale of salvation. I repeat, then, wine is and always has been a dangerous article ; it has been the curse of the world from the time of its first introduction, and will continue to be as long as it is used as a beverage.

“But,” says the advocate of the free use of wine, “while your theory may appear to be correct, does not the almost entire absence of intemperance in the wine-producing countries prove it to be unsound?” And this leads me to the consideration of my *second* question : “Is it a fact that in wine-producing countries drunkenness is rare, and that the evils resulting from the use of intoxicating drinks are comparatively unknown?”

I am well aware that witnesses can be summoned who will testify that in traveling in France and Italy and other wine-producing countries, they saw little or no drunkenness. While the honesty of these witnesses is not questioned, there is an abundance of testimony of an opposite character that leads to different conclusions. I can even add my own to this *negative* testimony. I spent nearly a week in Paris in the summer of 1873, and saw but very little open intoxication. The testimony of one or two witnesses who saw a particular transaction with their own eyes will be conclusive that the transaction actually occurred, and this testimony will not be

invalidated by the testimony of a thousand witnesses who did not see it, not being at hand at the time of the occurrence, or if at hand, having their attention otherwise engaged. An individual may spend an entire week, or longer, in the city of New York without seeing a single person who shows signs of intoxication ; would he therefore be warranted in saying there was no intemperance in that great city with its ten thousand drinking saloons ? There are to-day in the United States not less than five hundred thousand drunkards, and yet an individual may travel on our public conveyances from one end of the land to the other, without coming in actual contact with a single one of these victims of the intoxicating cup ; would he therefore be warranted in saying this vast army of drunkards has no existence ? While there may be hundreds, and perhaps thousands, who have never witnessed the evidence of the existence of drunkenness while traveling in wine-producing countries, there are many witnesses of the highest character who have seen these evidences, and whose testimony is conclusive as to their existence. What, then, are the facts as to the existence of intemperance in wine-producing countries ?

The testimony of Rev. E. S. Lacy, formerly of San Francisco, is clear, explicit and to the point. In a letter dated at Paris, May 6, 1866, and published in the *Pacific* at San Francisco, June 30, 1866, Mr. Lacy says : “I wish now to tell you what I have observed in wine-growing countries, and to give you the result of many inquiries concerning the drinking habits of the people. The testimony of travelers in Europe, as far as I ever heard, was to the effect that intoxication was very little known in wine-producing districts, and that if wines were only cheap and unadulterated in America, the vices of intemperance would be greatly abated, if not entirely removed. I was so well convinced by such unanimous testimony, that I regarded the introduction of the wine-culture in California and its general increase as a harbinger of public good, and a

kind of assurance of general morality. I have just spent six months in a country place in Switzerland, where the people do nothing but work vineyards; where wine is cheap and pure, and far more the beverage of the laboring classes than water; where none think of making a dinner without a bottle of wine; where all the scenery about is of the most elevating and ennobling character. *Here more intoxication was obvious than in any other place it was ever my lot to live in.* The common people passing to and fro with loads of hay or wood, or to and from market, would become intoxicated before reaching home. The wine-shops (cafes) were frequented at all hours, and at almost any time of the day might be found full of men. On holidays and festal occasions, you might suppose all the male population drunk, so great are the numbers in this deranged or beastly condition. On Sunday afternoon, loads of young men go shouting along the streets. Intelligent Germans tell me that this is the great social evil of their country, a place where wine, if not very cheap, is never adulterated, and where great quantities of it are drunk. In regard to France, testimony drifts in a similar direction. Pastor Fisch, the President of the Protestant Evangelical Union, stated in a public address, while enumerating the difficulties lying in the way of the Gospel in France, made most prominent the habit of excessive drinking, and described the prevalent intoxication among peasantry as something fearful. Around every large city one sees much intemperance, but I have never observed more in any metropolis than in Paris. Therefore, in your warfare with vice, do not be deceived by the cry that wine is harmless, or that the sobriety of a country is improved by flowing wine-presses on every ranch; but remember there is positive testimony in support of the strong probabilities against such assertions.'

This testimony of Mr. Lacy is worthy of the most careful consideration, as he went to Europe an advocate of the

wine-culture in California, and expecting there to find the evidence that its general extension throughout his adopted State would result in great good to the people. Mr. Lacy is a man well known in California and other parts of the country, and all who know him will have the most implicit confidence in the truth of his statement.

From the large amount of testimony at hand of a character similar to that of Mr. Lacy's, it is difficult to make a selection. A few brief extracts must suffice:

The Count de Montalambert said in his place in the French National Assembly, 1850: "Where there is a wine-shop there are the elements of *disease* and the frightful source of all that is at enmity with the interests of the workman."

Smollett, the historian and novelist, said a hundred years since "that all wine districts are poor, and the French peasantry were always more healthy when there was a scarcity of wine."

J. Fennimore Cooper, the American novelist, said: "I came to Europe under the impression that there was more drunkenness among us than in any other country, England, perhaps, excepted. *A residence of six months in Paris changed my views entirely.*"

Henry Greenough, the eminent American sculptor, in a letter to E. C. Delavan, in 1858, said: "Many of the more thinking and prudent Italians abstain from the use of wine. Several of the most eminent of the medical men are notoriously opposed to its use, and declare it a poison. When I assure you that one-fifth, and sometimes one-fourth of the earnings of the laborers are expended in wine, you may form some idea of its probable influence on their health and thrift."

In a letter to Rev. Dr. Nott, written in Paris, May 1, 1860, by Edward C. Delavan, Esq., are described some most extraordinary scenes which came under his own observation.

In speaking of an opportunity afforded him of witnessing the debasing effects of wine-drinking in Paris, he says: "I visited one wine-shop with my guide last evening (Monday). I saw the proprietor and told him I was curious to see his establishment. He was very polite, and sent a person round with us. At the lowest, five hundred persons were already assembled, and the people were flocking there in droves—men, women and children—whole families, young girls alone, boys alone—taking their seats at tables; a mother with an infant on her arms, came reeling up one of the passages. It was an immense establishment, occupying three sides of a square, three or four stories high, and filling rapidly with wine votaries. I saw hundreds in a state of intoxication to a greater or less degree. All, or nearly so, had wine before them. The attendant stated to me that the day before (Sunday) at least two thousand visited the establishment and that the average consumption of wine was two thousand bottles per day. This place was considered a rather respectable wine-shop. My guide then took me to another establishment not ten minutes' ride from the Emperor's palace. The scene here beggared description. I found myself in a narrow lane filled with men and women of the lowest grade. The first object which met my sight was a man dragging another out of the den by the hair into the lane. Then commenced a most inhuman fight; at least fifty people were at hand, but not a soul attempted to part the combatants. At last one fell against the curb-stone; I thought him dead, but he soon got up and again at it they went. I then entered into the outer room of the establishment, which was packed full of the most degraded human beings I ever beheld, drinking wine and talking in loud voices. I did not dare to proceed further. * * I was informed by the cabman that in the establishment last visited he had seen from eighty to one hundred and fifty lying drunk at a time; that they frequently drank to beastly

drunkenness, and remained until the fumes passed off, *for if found drunk in the streets the police took charge of them.*”

It will be noticed that the testimony of Mr. Delavan is clear, explicit, and directly to the point. He tells what he saw with his own eyes, and heard with his own ears. And yet we are told there is no drunkenness in wine-producing countries! Is there any place in the United States where a worse state of things can be found than is here described by Mr. Delavan? Mr. Delavan mentions one reason why the ordinary traveler sees so little drunkenness in Paris—the police regulations are very strict. If a man is found drunk in the streets, he is immediately taken in charge by the police, and is punished. Mr. Delavan spent the winter of 1868 in France, and from a letter of his to Hon. Wm. E. Dodge, dated at Paris, Feb. 20, 1868, I make a brief extract. Says Mr. Delavan: “Everybody drinks here, and I have never found the individual, male or female, who drank wine that did not defend its use. When I was here thirty years since, Louis Phillipe told me that *wine was the curse of France*; that he wished every grapevine destroyed, except for the production of food; that total abstinence was the only true temperance.

* * * I am here again after a lapse of so many years, and in place of witnessing any abatement of the evil, I think it is on the increase, especially in the use of distilled spirits, greatly stimulated, I believe, by the almost universal use of tobacco. The main object I have in view in collecting these statistics has been to dissuade my countrymen from using any section of our country for the production of wine. It is my belief that the use of our soil for such a purpose would be an unmitigated evil, without a single redeeming benefit.”

Dr. J. G. Holland, the well known author and popular editor of *Scribner's Monthly*, who, a few years since, visited Switzerland and other wine-producing countries, gave the results of his experience and observations in the Springfield

Republican. This important testimony of one so perfectly competent to give evidence in the matter will be heard with interest. I quote as follows: "There is no question that the people would be better, healthier, happier, and more prosperous, if there was not a vineyard in the canton. We have all been told in America, and I fully believed it, that if a people could be supplied with a cheap wine, they would not get drunk; that the natural desire for some sort of stimulant would be gratified in a way that would be not only harmless to morals, but conducive to health. *I am thoroughly undeceived.* The people drink their cheap wine here to drunkenness. A boozier set than hang around the multitudinous cafes it would be hard to find in any American city, even where they enjoy the license of the Maine law. * * * So this question is settled in my mind—*cheap wine is not the cure of intemperance.* The people here are just as intemperate as they are in America; and what is more, there is no public sentiment that checks intemperance in the least. The wine is fed to children freely, and by all classes is regarded as a perfectly legitimate drink. Failing to find the solution of the temperance question in the Maine law, failing to perceive it in the various modes and movements of reform, I, with many others, have looked with hope to find it in a cheap and comparatively harmless wine; but for one, I can look in this direction hopefully no longer. I firmly believe that the wines of Switzerland are of no use except to keep out whisky, and the advantages of the wine over the whisky are not very obvious. It is the testimony of the best men in Switzerland—those who have the highest good of the people at heart—that the increased growth of the grape has been steadily and correspondingly attended by the increase of drunkenness. They lament the planting of a new vineyard as we at home regret the opening of a new grog-shop. They expect no good of it to anybody. They know and deeply feel that the whole wine-

producing enterprise is charged with degradation to their country."

I take the following from the writings of William Howitt in the *Spiritual Magazine*. In speaking of Germany, Switzerland and France, he says: "Our travelers, who are legion everywhere, through the summer and autumn months, must see with astonishment the pitch to which drinking and riot have risen among the lower classes. * * * The real god of Switzerland and Germany is Bacchus! The Christian churches may be deserted, but the temples of Bacchus are always full. All the tap-rooms and pot-shops in town and country are crowded on Sundays to suffocation with the ardent votaries of Bacchus, who sing lustily his praise in boisterous chorus, and burn incense of tobacco devoutly before him."

In another place Mr. Howitt says: "You may quote me as much as you please. I know the countries that I talk of. * * * The whole leisure of the common people of Germany is spent in public houses. Sunday is a grand day, and all the public houses, in town and country, are bursting with people drinking and singing. * * * Perhaps in France the intoxication is less obvious than in Switzerland, because of the lightness of their wines; but the drinking is enormous."

In speaking of a Sunday scene on one of the Swiss railroads, Mr. Howitt says: "The people in the third-class carriages, mostly farmers or vine dressers from the different villages, or small traders, or artisans from Geneva, who had been out to spend their Sunday, were returning home, on fire with wine. What a chaos! What a clamour! Every frame was a glowing furnace, every muscle a convulsion, every nerve quivering lightning. * * * They were not like our own sots, stupid with somnolent beer, but wild and vivid with an intense physical effervescence."

Hon. Geo. S. Hilliard, in his "Six Months in Italy,"

says: "In regard to temperance, I am inclined to think the inhabitants of Southern Italy, and of the wine-growing countries generally, enjoy a reputation somewhat beyond their deserts. It is true, it is rare to see a man absolutely drunk; but it is not uncommon to see those who have drank more than is good for them. But even when excess is avoided, the constant use of wine in considerable quantities is unfavorable both to good health and good morals: to health from the febrile and inflammatory state of the system to which it leads, and to good morals from the irritability of temper and quarrelsome spirit which it induces."

Dickens' Household Words thus discourses: "The wine-shops are the colleges and chapels of the poor in France. History, morals, politics, jurisprudence and literature, in iniquitous forms, are all taught in these colleges and chapels, where professors of evil continually deliver these lessons, and where hymns are sung nightly to the demon of demoralization. In these haunts of the poor theft is taught as the morality of property, falsehood as the morality of speech, and assassination as the justice of the people. It is in the wine-shop that the cabman is taught to think it heroic to shoot the middle-class man who disputes his fare. It is in the wine-shop the workman is taught to admire the man who stabs his faithless mistress. It is in the wine-shop the doom is pronounced of the employer who lowers the pay of the employed. The wine-shops breed, in a physical atmosphere of malaria, and a moral pestilence of envy and vengeance, the men of crime and revolution. Hunger is proverbially a bad counsellor, but drink is worse. French temperance is one of the hugest humbugs in a world of humbugs. We grant there is less staggering drunkenness among the people, than among the people of England; that they are more philosophical in regulating their sensuality; that there is more universal drinking, for *all* drink

to excitement. If we may say of the French, they are rarely drunk, it is equally true that they are never sober.”

Hon. Caleb Foote, of Salem, Mass., editor of the *Gazette* of that city, while traveling in Europe, a few years since, wrote as follows: “Persons here, who have been for years familiar with Paris, tell me that there is a vast amount of drunkenness here, taking away half the usefulness of the laboring classes for the community and for themselves.

* * * * Our informants, who are neither fanatics nor ascetics, have seen enough to make them deny *in toto* the theory that the people of the wine-producing countries are sober.”

Some years since Mr. Gladstone, the great English statesman, got the idea into his head that the general use of wine in Great Britain would promote the welfare of the people. His proposal occasioned much discussion and investigation. An intelligent Englishman made a visit to France with a view of gaining accurate information on the important question. I make a brief extract from his conclusions: “That men—any men—can sit for hours drinking wine, of ever so moderate percentage of alcohol, without any perceptible effect, no one can believe. When, however, we find that the wine is not so moderate as is commonly supposed, and that the stronger liquors are pretty freely used, the effort to maintain a calm exterior becomes a more difficult matter. Anyhow, even within the early hours, the effect is apparent on not a few; while as evening advances, the reign of Bacchus becomes more conspicuous. If not (in appearance) drunk, they are excited. If stupefied, they would be comparatively harmless; if maddened, they would be shunned. The simple boor sleeps after his pot, and is wheeled to bed. The whisky-loving Irishman flourishes his stick, and makes a clean course with all except another inspired one. The wine-elevated Frenchman is raised to the *dangerous point*—dangerous to himself and others.

His passions are not drowned nor enfeebled, but developed and intensified. He has had sufficient to *silence conscience*; but not to subdue reason. He is not beastialized, but *devilized*. Such a man requires not to be placed within the sphere of temptation to commit sin; he carries with him a defiled moral atmosphere, and becomes himself the tempter. The principles of true honor are forgotten, and the claims of friendship and society are disregarded. He is prepared to execute any evil to gratify his own unholy feelings, provided he does not place himself in danger. Burning with base passions, he is not so lost by the drink as to hazard his own person, or fail to win his object by incautious haste. He is thus truly drunk in the worst possible degree—in the most dangerous sense. As I shall be able hereafter to prove, in my subsequent communications, *the sad moral state of France and other continental countries, is owing more to alcoholic liquors, mild as they may be, than to all other causes put together.*”

Hon. James M. Usher, Chief Commissioner of Massachusetts to the World's Exposition in Paris in 1867—and his residence there of several months gave him ample opportunity to judge—wrote: “I this day counted, within the space of one mile, ten persons very much intoxicated. The drinking habit runs through every phase of society. I may reverse my opinion after further observation, but with my present knowledge I am persuaded that the people in Paris are as much given to drinking as the people in Boston. They drink the same kind of liquor, and as much of it. I have seen more people drunk here than I ever saw in Boston for the same length of time. They are the same class of people, too.”

Rev. Dr. E. N. Kirk, of Boston, who resided for a time in France said: “I never saw such systematic drunkenness as I saw in France during a residence of sixteen months. The French go about it as a business. I never saw so many women drunk.”

The Paris correspondent of the *Chicago Republican*, some time since, wrote : “ The curse of the Parisian workman is wine. * * * The idea is prevalent that people don’t get drunk in France, because it is a wine country ; and I acknowledge that I used to think so at first, before I had really seen the life of the common people ; but it is all foolishness. They do get drunk here—drunk on wine—and just about as much as people do anywhere.”

Horace Greeley, when in Paris, wrote : “ Wine will intoxicate—does intoxicate ; and that there are confirmed drunkards in Paris and throughout France, is notorious and undeniable. You can scarcely open a French newspaper that does not contain some account of a robbery perpetrated upon some person stupefied by over drinking ; a police case growing out of a quarrel over the wine cup ; or a culprit when asked to say why the sentence of the law should not be pronounced upon him, replying, ‘ I was drunk when this happened, and knew nothing of the matter.’ ”

John Plummer, a writer in the *English Alliance News*, speaks of what he saw in Paris, and adds : “ It is toward the hour of midnight, however, that Parisian drunkenness becomes most perceptible. The cafes are then filled with noisy, quarrelsome, and, sometimes, outrageous groups, who are scarcely silenced by the abrupt entrance of the police for the purpose of warning the various keepers that order is not being maintained, for the police are very strict in this respect. * * * During the few weeks preceding Lent, Paris presents a picture of drunkenness almost unparalleled. The infamous orgies of which many of the cafes and cabarets are then the scene, are of an almost incredible nature. * * * It is lust and drunkenness in their foulest aspect.”

In June, 1857, the *London Times* told how the workmen of Paris went reeling by hundreds to record their votes.

“ We have no need,” says Dr. F. R. Lees, “ to cross the

channel for illustrations when we have our cider counties at home. The effect of introducing light wines would not be to displace the popular use by men, of the stronger drinks, but simply to make drinking more universal by inducing large numbers of women and young people to partake of the alleged 'harmless beverage.' "

A correspondent of the Rev. Dr. Justin Edwards, writing from Smyrna, says: "In the Island of Malta," where he long resided, "where the common Sicilian wine is plentiful and cheap, the most disastrous effects are produced by the use of it. Nothing is more common than to see both soldiers and sailors staggering through the streets under the influence of intoxication, and this in a majority of instances is produced by wine. * * * In the vicinity of the wine-shops which abound in Smyrna, you will witness painful evidences of hard drinking. Nor is it uncommon to hear of a fierce encounter which terminates in assassination."

A Paris correspondent of the *New York Observer*, says: "I have often heard it remarked in the United States that intemperance was almost unknown in France; that cases of intoxication were exceedingly rare. Such an opinion, I am persuaded, could only arise from exceedingly superficial observation. Scarcely a day passes in which I do not see Frenchmen reeling through the streets or lying about in the corners, because they are unable to stand upon their legs. I have never seen them anywhere in the United States so numerous. * * * Intemperance here is not confined to the male sex. I have seen women in the street so drunk that they could not possibly stand. These scenes are particularly common on Sundays and on fete days."

Mr. Schauffler, a missionary at Constantinople, thus wrote in 1827: "The prevalence of drunkenness upon *pure wine* has been on the increase for some ten years past. * * * It has often been said in America that *pure wine* did not

produce that artificial appetite for more as distilled liquor. This is certainly incorrect; it does produce it. There are multitudes of drunkards in Russia and Germany, and probably here too, who get drunk on wine—*pure wine* only.”

Dr. F. R. Lees, one of the ablest and most reliable writers on the question of temperance, thus remarks: “The lighter beverages engender the appetite for the heavier; for as De Quincy has it, ‘preparations of intoxicating liquor, even when harmless in their earlier stages, are fitted to be stepping-stones for making transition to higher stages that are not harmless.’ A people who shall acquire a taste for the stronger will never go back to the weaker beverage.” In speaking of the state of things in England, Dr. Lees says: “Cider is nicer to the taste and not more alcoholic than good light wine, yet our cider counties are not sober counties any more than our *beer* counties. About the same ratio of pauperism and crime results from these agents as from whisky in Scotland.

“Volumes of evidence might be cited to prove these two points—that wines induce abnormal states, vices and crimes as truly as spirits or beer—and that the weaker drink begets a craving for the stronger as well as for more of itself. The appetite *grows* with what it feeds on. Where people’s eyes are who can find no intemperance in France, is to us a mystery. For three days of every week, there are to be found at least 25,000 persons, of both sexes, in the environs of Paris alone, occupied in drinking and debauchery of the worst kind.
* * * Nowhere, not even in wine countries, does the ‘purity’ or the weakness of intoxicating liquor preserve society from excitement and its sad consequences.”

If the evidence I have already presented does not prove beyond all cavil that there is an immense amount of drunkenness in wine-producing countries, I submit that no amount of testimony would prove it. The witnesses are among the first men of this and of other nations; they are men whose

truthfulness cannot be impeached ; they were in circumstances where they had every opportunity to judge of the matters of which they speak ; their testimony is clear, explicit and directly to the point. If a half dozen competent, credible, intelligent witnesses testify in court that a certain thing was done, or that a certain event transpired ; that they saw and heard with their own eyes and ears—their testimony would be conclusive, even though all the rest of the world should testify that they did not see the thing done, or witness the event transpire.

But we have evidence from another source, and if possible, of a still more conclusive character.

February 3, 1873, the French National Assembly passed a law for the suppression of drunkenness. If there were no drunkenness why pass such a law ? The necessity for its passage is shown in the fact that during the first four months after it was put in force there were 5,325 violations of the law and 4,253 convictions under it in the city of Paris alone.

M. Dastre, an intelligent French writer, in an able article published in March, 1874, in one of the Paris papers, presents some very important facts and considerations. He speaks of the murderous influence of alcoholic poison, and of its pernicious effect upon the organism and the intellect of men. He says : “A new scourge has appeared among us—a spontaneous and characteristic result of our civilization. It has burst upon us during the troubles of our late war. For three years we have been witnessing a grand eruption of this subterranean force of alcoholism.” The truth is, as M. Dastre shows, “the modern genius of invention, which simplifies everything, has made the road to intoxication easy by furnishing at a very cheap rate a far more concentrated form of alcoholic drinks than the comparatively weak wine and the excessively dear brandy. The distillation of alcoholic liquors, from potatoes, beets, rice, rye and maize, gives an unlimited supply of

powerful stimulants at a low figure. All obstacles to the abuse of spirituous liquors are removed; everything conspires to extend the curse of alcoholism, and the hurtful substances which form part of the products of distillation, or which are introduced by the manufacturer to disguise the real character of his liquors gives an aggravated and terrible type to the drunkenness of our day as compared with that of the ancients." It was in 1824 that the business of distillation began to assume great proportions in France, becoming in a few years one of the most powerful interests in the country. From 1831 to 1869, the average consumption of spirituous liquors in France has more than doubled, rising from a pint and a half to about one gallon a year for each inhabitant. The liquor sellers in France number 371,151, or one to every hundred inhabitants, more than double the number in this country. And yet we are told there is no intemperance in France!

In the twenty years from 1850 to 1870, the average number of deaths by accidents, which can be traced to the use of intoxicating drinks, has nearly doubled, and the number of suicides has nearly tripled; and M. Dastre declares that a community which does not protect itself against an evil of such magnitude, will soon be nothing more than a living ruin. And yet this is the nation that is held up to us as a model of sobriety after which we should pattern!

The argument of the advocates of the pure wine theory is, that those who use these wines will be satisfied with them, and crave nothing stronger; yea, more: that those who have been in the habit of using the stronger liquors, will forsake them and confine themselves to the use of wine. How happens it that it has operated so differently in France, where, notwithstanding the abundance of pure, cheap wine, the consumption of distilled liquors has increased so enormously? But what is still stranger, in view of this theory—how happens it that they are not even satisfied

with the stronger alcoholic liquors, but are resorting to the use of *absinthe*? It is in the truly frightful form of *absinthism* that drunkenness is making its most alarming progress in France. Absinthe is but another name for common wormwood, a roadside and garden plant, well known for its strong, bitter taste, and having considerable reputation for its tonic and medicinal qualities. Steeped in alcoholic drinks, it communicates to them a peculiar aromatic flavor which has grown amazingly in favor upon the tipplers of France. Introduced by the army of Africa, its consumption has arisen to an enormous height. But its effects, though gradual, are those of an active and terrible poison. Its effects are especially seen in hastening on the later stages of the drinker's career. His alcoholic delirium, and his *delirium tremens* may come on slowly. Months and even years may be required to bring on these acute symptoms; but in the case of the victim of absinthe, only a few weeks or even days are sufficient to develop them. All the indications of drunkenness are accelerated by the use of this drug. The authorities, for a long time indifferent to the evil arising from the use of this drug, have at last been stirred up to lay a tax upon the article, of nearly two dollars per gallon in Paris, and something less in the provinces. They have also forbidden the manufacture of the concentrated essence, and limited its sale to apothecaries.

A French writer has recently said in speaking of the prevalence of intemperance in France: "If a remedy is not found for this cancer which is eating up our life, the evils which will result will be simply incalculable; the very independence and existence of the country are threatened."

And this is wine-drinking France, the model for us to follow!

The *Constitutional*, a Paris paper, some time since had a leader on the suppression of drunkenness in France. The writer says: "It is unanimously admitted that the habit of

drunkenness has increased year by year since the beginning of the century. In all directions its increase is remarked, and complaints are made of the disastrous effects which are produced on public health as well as on public morality." The writer goes on and describes in strong language the effects upon the various classes of persons ; upon families ; upon husbands ; upon wives ; upon children ; upon the laborer, and then proceeds as follows : "The tavern is a school of vice. It is from them that nearly all criminals emerge, and it is there the great army of thieves and malefactors find recruits. This is not all. The increase in drunkenness produces other evils not less fatal than the demoralization of numerous families. It is well known that the habit of drinking ruins the health, that it renders all diseases more dangerous, and is the direct origin of many of them. Observations made in the hospitals on this subject give startling results, and the germ of all these diseases is hereditary. The drunkard's children are feeble and sickly, and the deterioration of the populations of the towns and districts in which drunkenness is most common, is clearly perceptible. The French race is deteriorating daily. It is especially the drunkenness by alcohol which exercises a deplorable effect on public health. The drunkenness by wine is less dangerous. *Unhappily the passage from one to the other is rapid.* Men begin with wine ; soon the palate is palled and asks for stronger excitement. Alcohol is taken. In forty years the consumption of alcohol has tripled in France."

It should be borne in mind that what I have just given is from a leading editorial of one of the most prominent papers in Paris.

The importance of this testimony in contrast with the *negative* testimony of travelers who have spent but a few days or weeks in the country, must be evident to all.

I give a brief extract from a letter written by a prominent French gentleman in Paris, and published in the French paper

of New York: "It is a common remark that drunkenness is a vice of Saxon origin, absolutely unknown to the Latin races, prevailing only in northern countries and in America, and hence some self-styled philosophical observers have attributed the vice entirely to the harshness of the climate, thus making of a moral question, merely a question of latitude. Unfortunately, however, for this theory, statistics entirely demolish this pretty little card castle of the men of science, and prove to a demonstration that the use of alcoholic drinks for the last thirty years has made constant and frightful progress in France." He then gives statistics showing that the quantity of ardent spirits consumed in 1850 was double what it was in 1820, and that in 1869 it had quadrupled. He then proceeds as follows: "The annual number of accidental deaths by reason of intoxication make the enormous total of five hundred and eighty-seven, and in addition to this there are six hundred and sixty-four suicides annually occasioned by the same means. Crimes and misdemeanors committed by persons under the influence of ardent spirits have increased in still more frightful proportions; and the records of lunatic asylums show that the increase of insanity has kept pace, step by step, with the increase of the use of intoxicating liquors, and in certain districts has not been less than forty per cent. Judge, then, if the evil is not of alarming proportions, and if it is not high time to seek a remedy, and if those who have the welfare of France at heart should not follow in the footsteps of those nations who have been scourged by this frightful pestilence, and have sought a *cure*. For this we must heed the cry of alarm that our medical society sounded in 1871, and must fight the enemy vigorously by means of the temperance organizations which are now simultaneously being organized in the very heart of France."

And yet France is held up to us as a country where, by

reason of the general use of pure, cheap wine, the people are almost all sober, and drunkenness is scarcely known.

And even after all this evidence there are some who will still insist that the experiment of wine-growing should be tried in this country; that even admitting that the experiment has not worked well in the wine-producing countries of Europe and Asia, it is suggested that, owing to the difference in climate, and in the character and habits of the people, this fact is not conclusive that it would not work well in this country. To this it may be replied, that the experiment has already been tried in one of the United States—California—long enough to prove most conclusively that the results there are no more favorable than they have been shown to be in the wine-growing countries of Europe.

Joseph Weed, a prominent and reliable citizen of San Francisco, in an article published in the *National Temperance Advocate*, thus testifies to the ruinous effects of wine-making in the Golden State: “There is probably not a village in the State where wine has been made to any extent, that has not witnessed the gradual fall of individuals and families to intemperance and beggary. Among those engaged in this occupation very little is said and less published on the subject; yet it is of general notoriety and indisputably true. Not a few church members, as well as others, are said to have fallen from this cause.”

A State Convention of the friends of temperance held at San Francisco, October 1868, adopted the following resolutions:

Resolved, That we consider the project of banishing intemperance by introducing the general use of wine as a beverage to be a delusion and a snare. Even were it possible to exclude ardent spirits, and substitute the fermented juice of the grape, there is no reason to look for any other result than followed in the ages of antiquity, when wine was the only intoxicating beverage, and when drunkenness of wine-drinking nations provoked

the wrath of God, and the denunciations of Holy Writ.”

The editor of the *Pacific*, a newspaper of high character, published at San Francisco, gives the following testimony in his paper after having traveled extensively through the State : “ But through some parts of these mountains, as well as in the valleys, there is arising a species of production fraught with dire evil to the producers and to the country ; it is that of wine-making. Already wine has become as cheap as milk, and is freely drank, till many once temperance men are growing habitually intoxicated. In one wine-growing neighborhood we are told that young girls, seventeen years of age, reel through the streets under the intoxication of pure California wine. Men once of worth, now are, through wine, lost to society, and becoming a fear and disgrace to their families. One leading man enumerated to us five of his acquaintances who, once noble men, are now to be called drunkards through wine. The production of this article now fearfully on the increase, must prove a curse to the whole land if persevered in.”

A large convention of Congregational ministers and delegates from all sections of the State, held at San Francisco, with great unanimity denounced the wine manufacture as destructive of the moral, industrial, political and religious interests on the commonwealth. The Rev. Dr. A. L. Stone, a member of the convention, in speaking of this action, says : “ The convention struck a strong blow for the temperance cause, declaring in unequivocal terms against the manufacture and use of wine. * * * I had entertained a sort of hope that the manufacture of pure wines and their introduction into general use, would crowd out the gross strong liquors and diminish intemperance. I am fully convinced that this hope was groundless and delusive. * * * It appears that in the wine-growing districts intemperance is on the increase, extending even to the youth of both sexes.” At a session of the Congregational General Association of Vermont, held a few

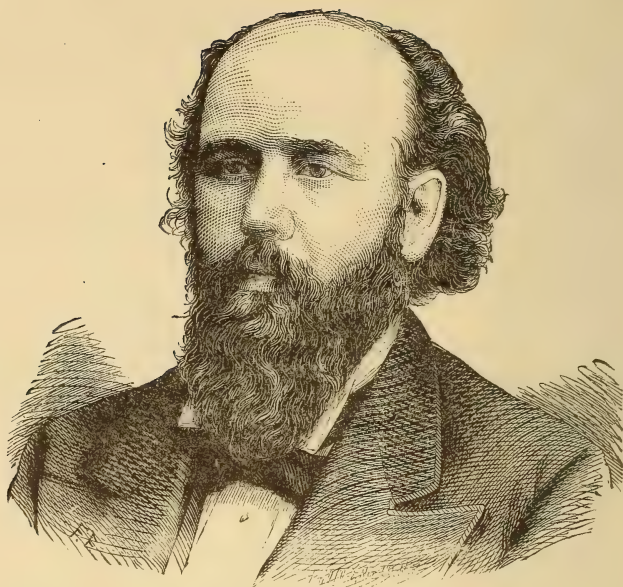
years since, the Rev. Dr. S. A. Dwinel, of Sacramento, gave an interesting account of the wines of California as an obstacle to missionary success. He said: "In some quarters wine is as cheap as milk, and very intoxicating. As much as nineteen per cent. of alcohol in some cases is found in California wine, and people get drunk on it as quick as on brandy, which is often reduced in strength before it is drank."

In private conversation Dr. Dwinel confirmed the view that the usual effects of intoxicating drinks follow the use of California wine, and that it is no evangel of temperance, but the fruitful cause of intemperance and all its attendant evils of gambling, Sabbath desecration, irreligion, vice and crime.

Another very important fact is this: Notwithstanding the immense quantity of wine drank in California, statistics show that there are more of the stronger liquors used in proportion to the population than in any other State in the Union. The city of San Francisco contains more liquor saloons in proportion to the population than any city in the land. What a comment are these facts upon the idea that the general use of pure wine will remove intemperance!

Depend upon it, the experiment of trying to remove the evils of intemperance by the general use of pure wine will work no better here than in other lands. Wherever tried it has proved a failure, and it will prove a failure here.

"Wine is a mocker." It always has been, and it always will be. As we are told by the Apostle Paul, the excess *is in the wine*, and the only wise, safe course is to heed the admonition of Solomon, not even to *look* upon it when it is red, when it giveth his color in the cup, when it moveth itself aright, for "at the last it biteth like a serpent and stingeth like an adder." The only safety is in entire abstinence from all that will intoxicate, and the sooner the people realize this fact the sooner will our land be delivered from the curse of intemperance. May God in His good providence hasten the day!



Yours Fraternally
Ross C. Houghton

THE TIDAL WAVE OF TEMPERANCE.

ADDRESS BY REV. ROSS C. HOUGHTON, A. M.

We are now in the midst of the greatest temperance movement of the century. Like an invading army, the hosts of temperance are marshaled under many leaders, display various decorations and bear aloft various distinctive banners; yet all have sworn allegiance to the Great Prince of Truth and Righteousness, and, I trust, all are inspired with a true soldier's determination, never to lay down their weapons until the robber-hordes of intemperance, led on by Satan himself, shall be routed from their last stronghold, and fairly driven from the land.

I propose, this evening, to consider this important movement in its relation to the individual, the State and the Church.

When a great danger is imminent, the first thought is that of self-preservation and the protection of those dearest to us. This subject is, therefore, naturally related first of all to the individual. Here is an evil, enormous, threatening; an evil which endangers every member of society; and it is the sacred duty of each individual to look the monster squarely in the face, justly estimate his power and wisely provide against his attacks.

I have in my possession a well executed engraving, representing an intelligent, manly young man, standing in a richly appointed drawing room. A beautiful and elegantly-dressed

young lady stands before him, and, with a hospitable smile, she urges upon him a glass of sparkling wine. He hesitates, while the warnings of conscience, and the drawings of desire, trace their unmistakable records upon his handsome face. On his right is the shadowy form of Satan, employing all his powers of argument to persuade the young man to accept the urgent invitation of his graceful hostess. On his left, with clasped hands and pleading look, stands an angel of light, warning him against the counsels of the arch-fiend. Gazing at the graphic picture, and comprehending, for a moment, the terrible fact that it faithfully illustrates an evil which is not confined to the corner saloon, the gambling den, and the brothel, but entrenches itself in the gayest and most intelligent social circles, winds its way into attractive homes, and enlists in its service the influence of youth and beauty, and culture ; gazing thus, and thinking thus, I tremble for the result. Which shall have that young man? Virtue or vice? happiness or misery? guilt or innocence? God or the devil? My heart bleeds for the young and hopeful pair—the manly man and the womanly woman—the one a victim and the other a tool of an enslaving custom, which binds men as with chains of steel, and transforms the most attractive and refined social circle into a labyrinth of temptation and death !

Now, friends, for one, I do not propose to trifle with this enemy to our social prosperity and happiness.

I preach a crusade of extermination. This is a radical evil ; an evil which strikes at the very vitals of the nation ; it must therefore be promptly and uncompromisingly grappled with. It is a wild and dangerous beast, in the pursuit of which every good citizen should hasten to join with a full determination to be in at the death ! I can sum up my entire creed, as to the duty of the individual towards this sin of intemperance, and the movement now on foot for its extermination, in the two significant words—total abstinence !

First, for your own sake. Your physical health demands total abstinence from all alcoholic liquors. There is no alcohol in the food or drink which God has provided for the sustenance of our physical nature. History and ethnology prove to us that those tribes or nations which have made no use of alcholic stimulants have been the strongest, the most hardy and the longest lived. There is a well known tribe in the Himalaya mountains, in India, which makes no use whatever of stimulants. No individual member of the tribe has ever tasted alcohol in any form. These people are renowned for their physical beauty and vigor.

On great occasions, when contests are held, and prizes are offered by the British Government, the men of this tribe invariably surpass all competitors in feats of strength and agility. The best developed natives of the Ganges Valley, or the mountainous districts, as well as the most thoroughly trained English soldiers, are no match for them in these exhibitions of muscular power.

Alcohol is an enemy to physical health ; and, even in the smallest quantities, tends to waste the vital power. The entire physical system rebels against it.

It vitiates the blood, it interferes with digestion, it weakens the nervous system, and deranges the entire aparatus for developing and sustaining physical life. I can bring the most abundant proof from the testimony of the most eminent medical men of this century, that alcohol is injurious, and only iujurious to physical health and a natural enemy to the highest physical perfection. Therefore, common sense (to say nothing of moral obligation), demands that, as individuals, we should let it alone. Duty to myself requires me to be a total abstainer.

In this discussion I am prepared to go a step further, and to insist upon it that alcohol is not a curative agent ; that it is not a necessary adjunct to materia medica ; that it is, under all circumstances, an enemy to health, and a faithful ally of

disease and death. Of course it will be the wisest plan for me not to ask you, at this point, to depend upon my own unprofessional investigations and experiences, but to place before you the testimony of gentlemen who are most undoubted authority both in scientific and medical circles.

First, let me call your attention to the medical testimony, signed by more than *two thousand* of the most distinguished physicians and surgeons, of the highest eminence in England :

“ We, the undersigned, are of the opinion : 1. That a very large portion of human misery, including poverty, disease and crime, is induced by the use of alcoholic or fermented liquors as beverages ; 2. That the most perfect health is compatible with *total abstinence* from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, etc. ; 3. That persons accustomed to such drinks may, with perfect safety, discontinue them *entirely*, either at once, or gradually, after a short time ; 4. That *total* and *universal* abstinence from alcoholic liquors and beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race. ”

Among these signatures are those of Dr. Addison, Senior Physician of Guy's Hospital ; Dr. Niell Arnott, Physician to the Queen, and author of the “ Elements of Physics ; ” Dr. B. G. Babington, F. R. S. ; Dr. A. Billings, F. R. S. ; Sir Benj. C. Brodie, F. R. S. ; Sir W. Burnett, M. D. ; Dr. W. B. Carpenter, F. R. S. ; Sir J. Clark, M. D., F. R. S. ; Dr. Copland, F. R. S. ; Dr. A. Farre, F. R. S. ; Dr. Robt. Fergusson ; Sir J. Forbes, M. D., F. R. S. ; W. A. Guy, M. D. ; Sir H. Holland, M. D., F. R. S., Physician to the Queen ; Dr. P. M. Latham, Physician to the Queen ; Sir J. McGregor, Bart., M. D., F. R. S., Director-General of the Army Medical Department ; Dr. J. A. Paris, President of the Royal College of Physicians ; Drs. Pereira, Prout, Winslow, and others.

Sir Astley Cooper, one of the most celebrated surgeons

England has ever produced, and probably the very best authority that could be offered upon this point, wrote: "I never suffer ardent spirits to be in my house, thinking them to be *evil spirits*, and if the poor could witness the white livers, the dropsies, and shattered nervous systems which I have seen as the consequence of drinking, they would be aware that *spirits* and *poisons* are synonymous terms."

So much for English progress in the important science of medicine!

But our American physicians, who have any claim to the *first rank* in the profession, are not behind in their correct knowledge of alcohol, and its evil effects, as the following *medical declaration concerning alcohol* will show, a declaration signed by nearly all the leading physicians and surgeons in and about the city of New York.

"In view of the alarming prevalence and ill effects of intemperance, with which none are so familiar as members of the medical profession, and which have called forth from eminent English physicians, the voice of warning to the people of Great Britain concerning the use of alcoholic beverages, we, the undersigned, members of the medical profession of New York and vicinity, unite in the declaration that we believe alcohol should be classed with other powerful drugs; that, when prescribed medically, it should be with conscientious caution and a sense of grave responsibility.

"We are of the opinion that the use of alcoholic liquors as a beverage, is productive of a large amount of physical disease; that it entails diseased appetite upon offspring, and that it is the cause of a large percentage of the crime and pauperism of our cities and country.

"We would welcome any judicious and effective legislation—State or National—which should seek to confine the traffic in alcohol to the legitimate purposes of medical and other sciences, art and mechanism.

“Edward Delafield, M. D., President College of Physicians and Surgeons, and of Roosevelt Hospital. Willard Parker, M. D., ex-President Academy of Medicine. A. Clark, M. D., Professor College of Physicians and Surgeons, and Senior Physician Bellevue Hospital. James Anderson, M. D., No. 36 University Place, ex-President Academy of Medicine, and President Physicians' Mutual Aid Association. E. R. Peaslee, M. D., ex-President Academy of Medicine, N. Y. G. R. Agnew, M. D., ex-President Medical Society of the State of New York. Stephen Smith, M. D., Surgeon Bellevue Hospital, Commissioner of Health, and President American Health Association. Alfred C. Post, M. D., LL. D., Professor of Surgery in University Medical College, and ex-President New York Academy of Medicine. Elisha Harris, M. D., Secretary American Public Health Association, late Sanitary Superintendent of the Metropolitan Board of Health, and Corresponding Secretary Prison Association of New York. Erasmus D. Hudson, M. D., Physician and Surgeon. E. D. Hudson, Jr., M. D., Professor of Theory and Practice of Medicine, Woman's Medical College, of New York Infirmary. Ellsworth Eliot, M. D., President of the New York County Medical Society. Stephen Rogers, M. D., President of the Medico-Legal Society of New York. Andrew H. Smith, M. D., Visiting Physician to St. Luke's Hospital, etc. J. E. Jarvin, M. D. Verranus Morse, M. D., Brooklyn. E. T. Richardson, M. D., Brooklyn. William H. Hall, M. D. Walter R. Gillette, M. D., Physician to Charity Hospital, Lecturer University Medical College,” and others.

R. T. Trall, M. D., says: “It is true now, as it ever has been, that just to the extent that medical men advise and prescribe alcohol as a medicine will the people drink it as a beverage. The use of alcoholic drink always did, and always will, follow in the wake of alcoholic medication. All of the data of science, of experience and of argument, which can be alleged in favor of alcohol as a *medicine*, can be, with equal cogency

and propriety, adduced in favor of alcohol as a *beverage*."

Dr. Fuller, in *Boston Medical Journal*, of July, 1854, says: "The use can not be separated from the abuse, either as a beverage or as a medicine." Again: "We can not prevent the abuse of alcohol as a medicine without discarding its use." Again: "I think the profession can not but perceive that while alcoholic prescriptions are so universal, and while it is recommended for a domestic *medicine*, it will continue to be used as a *beverage*, and its lamentable effects will follow."

The New York *Medical Times*, of July 11, 1863, says: "The alarming extent to which alcoholic stimulants are being resorted to as a beverage by the public, should attract the serious consideration of physicians. The opinion is becoming prevalent, that stimulants are beneficial. The various 'quacks' who trump their 'bitters' into the market, are beginning to understand this, and have already reaped a golden harvest from a very extensive sale of their nostrums."

S. Emlin, M. D., of Philadelphia Medical College, says: "All use of ardent spirits is an abuse; they are mischievous under all circumstances."

Dr. Rush: "There is no nourishment in ardent spirits; the strength they produce in labor, is of a transient nature, and is always followed by a sense of weakness and fatigue."

Prof. Post, of New York University, says, that eminent physicians testify that, "Even as a *medicine*, alcohol is a mocker."

Dr. Mussey, Professor in Ohio Medical College, says: "I deny that alcoholic spirits are essential to the practice of either *physic* or *surgery*. * * So long as alcohol retains a place among *sick patients*, so long will there be *drunkards*."

Prof. Sewall of Washington, said: "While we are assured that there is no case in which ardent spirits are indispensable, and for which there is not an adequate substitute, we are equally assured that so long as an exception is allowed, and

men are permitted to use it as a *medicine*, so long we shall have invalids and drinkers among us. Only let your Profession take a decided stand on this point, and intemperance will soon vanish from our country. * * * * The day is not far distant when, by universal consent, ardent spirits in every form shall be cast out from the sick room, as its last lurking place, its final stronghold, and this without impairing the power of the healing art, or limiting its resources. When this is effected, and not till then, will the cause of universal temperance have gained a full triumph."

Prof. John C. Warren writes : "The reservation of the use of alcohol for cases of sickness appears to be of little importance in a medical way, and if it lead to practical abuse, such reservation *should not be made*."

Dr. Johnson, respecting the use of brandy in cholera, says : "I have known it to do much harm, and *never* any good."

Dr. Snodgrass writes of several females who "were made drunkards by their physicians, by prescriptions of alcoholic medicine."

Dr. Blakeman, before the Academy of Medicine, related the case of a young lady who, in consequence of the prescription of a physician, was led into habits of intemperance to such an extent that in the course of eight months she was accustomed to take two and a half pints of brandy daily. She died a drunkard. Before the same meeting, Dr. Post related the case of a young man with hereditary predisposition to consumption, who, upon the advice of a physician to stimulate freely, became a drunkard, and died of delirium tremens.

Hon. E. C. Delevan, at a temperance convention at Saratoga, in 1862, said that he "had known seven ladies in one street, in Albany, die of *delirium tremens*, because of the drunkard's drink, which the doctors had prescribed to them as *medicine*." He further declared that alcoholic medication was an unmitigated curse, and ought to be abandoned.

We will close these extracts from eminent men by the following from Dr. Chapman's *Materia Medica*: "It is the sacred duty of every one exercising the profession of medicine, to unite with the moralist, the divine and the economist, in discouraging the consumption of these baneful articles, and as the *first* step in the scheme of reformation, to *discountenance* the *baneful* notion of their remedial efficacy."

In conclusion, upon this point, I hold that the foregoing unimpeachable testimony clearly establishes the important fact that alcohol is (to say the very least) not *indispensable* as a medicine, and that the physician who maintains *otherwise* is not abreast with the most advanced medical thought and practice of the times.

Habitual inebriety is undoubtedly a *disease*, a *radical disorder*; I, therefore, hail with joy the efforts put forth by many of the medical profession to establish asylums for the victims of excessive intemperance, where a scientific method of treatment is adopted, having for its avowed object the permanent cure of the inmates.

This is a common sense method of procedure, exactly adapted to extreme cases, although there are instances where a more heroic treatment will best accomplish the purpose, as is shown by the following truthful narrative:

A young wife in Michigan had just got settled in her new home. All seemed fair and promising, for she did not know that her husband was a drunkard. But one night he came home at a very late hour and much the worse from liquor. When he staggered into the house, the wife, who was greatly shocked, told him he was sick, and to lie down at once; and in a moment or two he was comfortably settled on a sofa in a drunken sleep. His face was a reddish purple, his breathing was heavy, and altogether he was a pitiable looking object. The doctor was sent for post haste, and mustard applied to his feet and hands. When the doctor came, and felt his pulse,

and examined him, and found that he was only drunk, he said: "He will be all right in the morning." But the wife insisted that he was very sick, and that severe remedies must be used. "You must shave his head and apply blisters," she urged, "or I will send for some one who will." The husband's head was accordingly shaved closely and blisters applied. The patient lay all night in a drunken sleep, and notwithstanding the blisters were eating into the flesh, it was not till near morning that he began to beat about, disturbed by pain. About daylight he waked up to a most uncomfortable consciousness of blistered agonies. "What does this mean," he said, putting his hands to his bandaged head. "Lie still—you mustn't stir," said his wife; "you have been very sick." "I'm not sick." "Oh, yes you are, you have brain fever. We have worked with you all night." "I should think you had," groaned the poor victim; "what's the matter with my feet?" "They are blistered." "Well, I'm better now, take off the blisters, do," he pleaded, piteously. He was in a most uncomfortable state—his head covered with sores, and his feet and hands were still worse. "Dear," he said groaning, "if I should ever get sick in this way again, don't be alarmed or send for the doctor, and, above all, *don't blister me* again." "Oh, indeed I will—all that saved you were the blisters; and if ever you should have such another spell I should be more frightened than ever, for the tendency, I am sure, is to apoplexy, and from the next attack you would be likely to die, unless there were the severest measures used." He made no further defense; suffice to say, *he never had another attack.*

Your mental health demands total abstinence from all that can intoxicate. Alcohol, in any form, in large or small doses, is a direct hindrance to perfect mental action and development. Scientific experiment shows that under the influence of alcohol the entire nervous system is to a greater or less

degree paralyzed. This is not only true in cases of confirmed inebriety, but it is also true in cases of moderate drinking, as well as where alcohol has for the first time passed the lips. Of necessity, therefore, the intellect is injured, and in just so far as it suffers, is incapable of doing its best work. I need not cite you to the many brilliant intellects which have for a time ruled royally in the realm of literature, or science, or art, or politics, but have gradually lost their cunning and their power, and when men looked to find them strongest, they were weakest. Then came the end! Their sun had gone down at noon! And while the sorrow and the charity of men strove to hide the truth, still all the world knew that, in justice, there should have been graven upon their tombstones, in characters deep and bold, the one awful word—suicide!

A celebrated physician, in his standard work on stimulants and narcotics, says: "The early phenomena of alcoholic intoxication usually wear an appearance, at first sight, much resembling excitement. But on analyzing the symptoms, we are at no loss to perceive that it is the emotional and appetitive part of the mind which is in action, while the intellect, on the contrary, is directly enfeebled. The inebriating process can not go far before the mental effects become evident, just in the degree to which the exhilaration mounts. Cool judgment and rational self-control are lost, caution is lulled to sleep, the dread of pain and the sense of danger are forgotten, and the mind is filled with a false consciousness of strength, wisdom and courage."

Your moral health demands total abstinence from all that can intoxicate. I hazard nothing when I say that the use of alcohol lowers the standard of man's morals. It weakens the power of conscience, gradually breaks down well defined distinctions between right and wrong, and at last makes a man shameless and daring in wickedness. In such cases the lower passions inevitably gain the mastery; they are like wild beasts

whose cage is unbarred and whose keeper is asleep or dead ; they bite and devour their defenseless victims. Under the leadership of a brain crazed by alcohol, and with no restraint from the stupefied or paralyzed moral faculties, a man is liable to commit any or all of the crimes known to the criminal calendar. A man may not go to the extreme in sin, still I insist upon it that in so far as he comes under the influence of intoxicants he loses his moral integrity. This is a fact so well known to men in general, that public opinion fully sustains our courts in the decision that, since a man knows that alcohol will take away, or deaden, his moral senses, he shall be held strictly responsible for all crimes committed when he has deliberately drunk himself into a state of intoxication. Let it be known to the merchants of St. Louis that one of their number has become intemperate in his habits, and, even if they do not withdraw all business connections with him, still they watch him ; gradually they withdraw their confidence ; they expect that irregularities will be discovered in his affairs, and they unanimously conclude " to take no further chances " on him. A young man who is known to drink will never be trusted by an acute business man.

Surely the old negro was not far out of the way when he prayed earnestly that he and his colored brethren might be preserved from what he called their "upsettin' sins." "Brudder," said one of his friends at the close of the meeting, "you ain't got de hang of dat ar word. It's *besettin'*, not *upsettin'*." "Brudder," replied the other, "If dat's so, its so. But I was praying de Lord to save us from the sin of *intoxication*, and if dat ain't a *upsettin'* sin, I dunno what am."

In closing this part of my discourse, it is scarcely necessary for me to speak of the resistless power of habit, when the physical system has once come under the control of alcoholic beverages. Every physician, every officer of the law, every man of ordinary opportunities of observation, will give you abundant

testimony upon this point. So strongly are the chains of habit riveted upon the confirmed inebriate, that for one, I have ceased to believe there is much, if any, hope for him outside the supernatural grace and power of the Gospel. Lord Byron voiced the experience of thousands of poor inebriates when he wrote :

“ O Habit, lord of all.
How oft to stem thy force I try !
How oft I’ve sworn to break thy thrall !
How oft, alas ! you’ve made me lie !
I know my follies to my sorrow,
In all their terrible extent,
And vow to-day I’ll mend to-morrow,
Yet still transgress and still repent !”

Young man, I warn you against the awful, the almost unconquerable, power of confirmed intemperate habits. “ But,” you say, “ I am in no danger. I only drink occasionally, in a social way, and because it is the custom.” Ah ! but your bark is thus fairly launched upon the current—it is a swift stream ; every moment increases its strength, and lessens your power to resist it ; soon you will find yourself amid the whirl and the roar of the rapids, when nothing but the almighty arm of a divine Saviour can prevent you from plunging over the foaming cataract, into eternal horror and death ! Young man ! your only safety is in an immediate, manly, prayerful struggle for deliverance. By all the joys and hopes of the saved, by all the miseries and torments of the lost, I counsel you to behold your danger, and, at once, pull for the shore.

The traveler in Italy is always pleased with the beauty of the vineyards, where the vines are trained to clamber on fig trees, set for the purpose, and where they wreath themselves in huge and rich festoons, from one tree to another, suspending clusters of ripening grapes in the interval between. Nothing can be more picturesque than an old grapevine, with almost a trunk of its own, clinging fast around its supporting tree. But

it dwarfs and ruins the tree. The tree brings no fruit to perfection; it scarcely sends out a shoot or a leaf; the vine has imprisoned in its strong embrace the friend that has for years been its support.

The vine puts forth broad, green leaves and abundant fruit, rich and full. But the tree is useless, only as it lifts up to the light and air the cruel, selfish vine. Behold here a picture of the inebriate who has found, perhaps, too late, that the habit he first invited as a minister of pleasure and ornament to his social character, has remained unbidden to crush out his manhood, and, like a resistless tyrant, permit him to live no life but such as it bestows.

2. It is your duty to totally abstain from the use of intoxicants *for the sake of others*.

Your *example* may, and undoubtedly will, indirectly put the cup to your neighbor's lips, and thus bring you within reach of the *woe* and the *curse* pronounced upon such as lead astray their fellows!

St. Paul's law of *expediency* is binding upon you here: "It is good neither to eat *flesh*, nor to drink *wine*, nor anything whereby thy brother *stumbleth*, or is *offended*, or is made *weak*."

I have no moral *right* to do that which places my example and my influence where they encourage my weak neighbor in sin, or act in any way as a snare to his feet.

Let me clinch this argument with a fact, for the correctness of which I can myself vouch:

At an ecclesiastical convention a discussion on temperance brought up the "wine question." A part of the clergy went in for its entire disuse, and a part took the side of moderate use. At length an influential clergyman rose and made a vehement argument in favor of wine-drinking, denouncing the radical reformers for attempting to banish this custom. When he had resumed his seat a layman, trembling with emotion, rose and asked if he might speak. Permission granted, he

said: "Mr. Moderator, it is not my purpose to answer the learned argument you have just heard. My object is more humble and more practical. I once knew a father in moderate circumstances, who was at much pains and sacrifice to educate a beloved son at college. Here his son became dissipated; but, after he had graduated and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father, you may well suppose, was overjoyed with the prospect that the cherished hopes of other days were still to be realized.

"Years passed, when the young man, having completed his professional study, and being about to leave home for the purpose of establishing himself in business, was invited to dine with a neighboring clergyman noted for his hospitality and social qualities. At dinner, wine was introduced, and offered to the young man and refused; pressed upon him, and again refused. This was repeated, and the young man was laughed at for his singularity. He could withstand appetite, but ridicule he could not withstand. He drank, and fell, and from that time became a drunkard, and long since has gone to a drunkard's grave!

"Mr. Moderator," continued the old man with streaming eyes, "I am that father; and it was at the table of *the clergyman who has just spoken* that that token of hospitality ruined that son!"

Relation of the temperance movement to the State:

We come now to a consideration of the temperance question in its relation to the State. Into this part of our discussion I propose to carry the same principle upon the soundness and indispensableness of which I have insisted in the remarks already made. Total abstinence for the individual, and total prohibition for the State, are companion principles—logically united to each other; and what sound reason hath joined together, let not base passion or selfish interest put asunder.

Let us, for a moment, look at the enormous pecuniary loss to the nation which the liquor traffic involves.

In 1860, the assessed value of the national wealth was \$12,084,000,000; a gain, for the ten years since 1850, of \$6,075,000,000, or \$607,000,000 a year.

This gain is accounted for by the new lands brought under cultivation, the rise in the value of real estate, and the rapid development of all the public resources. During the ten years, the average annual outlay for intoxicating beverages, by the nation, was \$680,000,000; an amount *exceeding* the annual addition to the national wealth.

To put it in another form, "this nation is squandering each year a sum equal to the entire valuation of the four Sovereign States of California, Iowa, Maine, and Kansas, in 1860."

To give the terrible fact still another aspect let me say, that in 1870, Mr. Wells estimated the national wealth at \$23,400,000,000. This is an average of \$600 for every man, woman, and child of the population. Consequently, alcohol costs the nation *every year* a sum equal to the entire possessions of *one million* of our people. I tell you a nation can not *stand* such a drain as that for any great length of time; and have we not, in this astounding fact, at least *one* good reason for our present financial depression? To this estimate, of course, we must add the value of the *time* wasted by both producers and consumers, and the cost to the nation of the *crime* and *poverty* occasioned by the traffic. Doing this, the annual cost of alcohol to the nation may be said, without exaggeration, to exceed a thousand millions of dollars.

I, therefore, make a sober and easily substantiated statement when I say that, if no alcohol was used as a beverage by the people of the United States, the wealth of the nation would increase at *twice the present rate!*

Now, I insist upon it, in the name of reason, patriotism,

and common sense, that it is not only the right, but the duty, of the sovereign people of this land to look this awful evil squarely in the face, and to deal with it as they would with either riot, rebellion or invasion. No right to regulate or to suppress such an enemy to our public prosperity as this? As well might you tell me that, as a nation, we have no right to exist. "But," you say, "we have already done all that we have any right to do, in enacting the wholesome license laws which prevail in every State."

Let us look at that statement a moment. By license laws you take this traffic under the law's protection; and, in denouncing a wrong, reformers find it hard to overcome the fact that the majesty of the law declares that moral wrong to be a legal right. It is subversive of every correct idea of just government to allow that we may protect, by law, that which is evil! True law, in the real interests of nations, makes uncompromising war upon evil; and thus conforms itself to the plan of God's government, and justly claims his sanction and help. The entire moral sense of this professedly Christian nation would rise up against licensing gambling houses, establishments for counterfeiting our gold and silver coin, or houses of prostitution, and then maintaining them by the power of the general government! No! our citizens, high and low, strong and weak, learned and ignorant, wise or foolish, must be protected from such evils. Now, to my mind the cases are parallel, and I demand that as you deal with these evils, you should deal with this greater evil, the manufacture and sale of intoxicants. Your license law says that a certain class shall have all the profits and emoluments arising from the liquor traffic, while others shall not be permitted to share in these benefits.

This is certainly favoritism of the worst sort.

If the sale of liquor is *right*, and a public *benefit*, why not permit all who *will*, to participate in it? Why not throw it

open, as you do the traffic in any other product of the national industry? The very best arraignment of the license law that I have ever seen, was made by Judge Reading, of Chicago, in a sentence which he recently pronounced upon some liquor dealers who had been convicted of violating the law by selling to minors. He said:

“By the law you may sell it to men and women, if they will buy. You have given your bond and paid your license to sell to them, and no one has a right to molest you in your legal business. No matter what the consequences may be, no matter what poverty and destitution are produced by your selling according to law, you have paid your money for this privilege, and you are licensed to pursue your calling. No matter what families are distracted and rendered miserable; no matter what wives are treated with violence; what children starve or mourn over the degradation of a parent—your business is legalized, and no one may interfere with you for it. No matter what mother may agonize over the loss of a son, or sister blush at the shame of a brother, you have a right to disregard them all, and pursue your legal calling—you are licensed. You may fit up your lawful place of business in the most enticing and captivating form; you may furnish it with the most costly and elegant equipments for your own lawful trade; you may fill it with the allurements of amusement; you may use all arts to allure visitors; you may skillfully arrange and expose to view your choicest wines and captivating beverages; you may induce thirst by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full, because it is lawful; you have paid for it—you have a license. You may allow boys and children to frequent your saloon; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be schooling and training them for the period of twenty-one, when they, too, can participate—for all this is lawful.

You may hold the cup to their lips ; but you must not let them drink—that is unlawful. For, while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents have the right to say : ‘ Leave my son to me until the law gives you a right to destroy him. Do not anticipate that terrible moment when I can assert for him no further rights of protection. That will be soon enough for me, for his sister, for his mother, for his friends, for the community, to see him take the road to death. Give him to us in his childhood at least. Let us have a few hours of his youth, in which we can enjoy his innocence, to repay us in some small degree for the care and love we have lavished upon him.’

“ This is something which you, who now stand prisoners at the bar, have not paid for ; this is not embraced in your license. For this offense the court sentences you to ten days’ imprisonment in the county jail, and that you pay a fine of seventy-five dollars and costs, and that you stand committed until the fine and costs of this prosecution are paid.”

Let it be observed that the license law contains the *principle of entire prohibition!* All the courts, as well as the common sense of the people, will back me up in the assertion that if you may justly forbid this traffic to nine-tenths of our citizens, you may, as justly, forbid it to *all*, and thus *prohibit the business entirely!*

Chancellor Kent has expressed the sentiment, not only of our courts, but of every reasonable man, when he says :

“ Unwholesome trades, slaughter houses, operations offensive to the senses, the deposit of gun-powder, building with combustible materials in a crowded city, and the burial of the dead in the midst of dense population, may be interdicted by law, on the principle that every person ought so to use his property as not to injure his neighbors, and that private interests must be made subservient to the general interests of the

community. In the general application of these principles of law, all fair minded men agree. They admit that public nuisances must be abated—that private interest must be sacrificed to the public good, that private property may even be destroyed for the sake of the general welfare, and that the golden rule is the true foundation for civil law. ‘Do unto others as you would that they should do unto you.’ ”

I am strictly logical when I say, if the above opinion is correct (which no sane man will deny), then there are certain moral nuisances which the law may justly remove. This is admitted in the laws against obscene literature, Sabbath-breaking, profanity, etc., which are sustained by the sentiment of all good people. I say, therefore, that this traffic in liquor, which makes paupers and multiplies crime, produces misery, disease and death, on these same principles may and should be stopped. When a man is born into society he is made subject to its restraints, irrespective of his own personal will or what he may conceive to be his rights—hence, our courts, our penitentiaries and our places of execution.

No reasonable man—no moralist—will admit that any company of men, under any circumstances, have a right to organize themselves into a community—even on an island in the sea—and to say that falsehood, theft, licentiousness and murder are proper, and may be innocently engaged in. You talk about the suppression of the liquor traffic being an infringement upon individual rights. I tell you that man’s natural state, the state for which he was designed and adapted in his creation, is a social state, not the position of an independent individual. He is made for society, and must be governed in the interests of society. When you thus govern him you interfere with none of his original rights. For this reason, every principle of just civil law will back me up in again declaring that the prohibition of the sale of intoxicants is a right inhering in the State, and a right which this nation ought to exercise.

The State is bound to protect its citizens, especially the weak, who are not able to protect themselves. Never was there a more logical utterance than that made by Wendell Phillips in our Mercantile Library Hall, a few nights since, when he said :

“ What I wish to do is to lift the temperance idea to the level of its patriotic significance. I know that it has two sides. One is the Christianity that puts its arms round the drunkard and enwraps him in the warmest sympathy, and tries to plant in his heart as much resolution as he is capable of. The other side tries to make it safe for him to walk in the streets by means of prohibition. We are an inventive race, and we are ingenious in our statesmanship. If this does not succeed we will try another plan. In Illinois one of her richest men said, ‘ Give me resolution to pass that open door,’ which led into the drinking saloon, ‘ and I will share my wealth with you to-morrow.’ He could not do it. Nobody but God can plant in a human soul that vigor of resolution which can trample this appetite under foot. But there is one thing which law can do, which the safety of republican institutions demands, and that is to shut that door.”

God speed, then, this great temperance movement, which is fast creating a public sentiment which, in its turn, will demand and support a law prohibiting the manufacture or sale of alcohol, except for mechanical or medicinal purposes.

Relation of the Temperance Movement *to the Church*. Last of all, we come to the relation of the temperance movement to the church. God, undoubtedly, designed that the church should not only be connected with every true moral reform, but that she should take the lead in all such movements. Among the positive forces which are to be relied upon for the elevation of the race, the Christian church must always stand first. The church must give the battle cry ; the church must carry the banner ; the church must give character and success to the

conflict. Can you point me to any great and triumphant reform movement of the century which has not been backed up by the Christian church? You cannot successfully carry forward any plan for improving the condition of a nation without arousing the conscience of the people; and the mightiest of forces for quickening and educating conscience is the church. The power of the pulpit to inspire and lead the hearts of men towards all that is pure and elevating is increasing every day. "I say the pulpit, in the sober use of its legitimate, peculiar power, must stand acknowledged, while the world shall stand, the most important and effectual guard, support and ornament of virtue's cause."

Abraham Lincoln manifested the penetration and power of a great statesman, in grasping an important truth, when he said, during the dark days of the nation's struggle for life: "The government has been nobly sustained by all the churches; God bless the churches; and blessed be God, who, in this our great trial, giveth us the churches." Above all other reform movements, it is necessary for this temperance movement to secure the support and co-operation of the church.

This fact is acknowledged by most of its leaders; hence their *power* and their *success*. No sincere adherent, no honest worker must be refused a place in the ranks; yet, at the same time, this reform must continue its alliance with the religious convictions of the people, or it will not be *permanently successful*.

I say this, not only because of my faith as a Christian, but because of the history of the temperance reform, in all its failures and successes of the past.

Whatever you may do in pledging and strengthening the *young*, irrespective of religious influences, you can never make much progress in reforming confirmed *drinkers* and confirmed *drunkards* independently of the Christian element. A man must have a strength imparted to him by the supernatural

power of the Gospel before we can indulge much hope of his entire freedom from the slavery of this fearful appetite. In that statement, I am sure to be upheld by all who will take the trouble to study the history of temperance effort during the past century.

Therefore, I say it is *positively necessary* for temperance workers to join hands with the Christian element in every community.

And the churches, in this and every city, should hasten to identify themselves with this great movement.

Not only should the fact be proclaimed, that every *true* Christian church is a *total abstinence temperance organization*, but the individual *members* of that church should lend all their influence and effort to every properly inaugurated plan, for promoting the revival of virtue and sobriety.

Too often the pulpit has been silent in regard to the great sin of intemperance, because the iniquity has nestled in the *congregation*, and sometimes has gained a hiding place within the pale of the church. May this timidity depart from all God's servants in this hour of conflict, and may the pulpits of our land speak with united power and efficiency in behalf of this agitation which is moving the very foundations of our social life, and which, if properly directed, will in its results be of incalculable benefit, both to Church and the State!

God grant that this movement, from which we hope so much, may never fall into the hands of selfish and designing men, who have no love for Christ or His Gospel, whose counsels are dangerous, and who will abandon and oppose the temperance reform when it ceases to gratify their ambition for notoriety and power; but may *Christian* men, *patriotic* men, *wise* men, so control this great awakening that, by God's grace and help, it may be an acknowledged and a *permanent* blessing to the nation and the race!



Fraternally yours,
Geo. A. Soffow.

PROGRESS OF PROHIBITION.

BY REV. GEO. A. LOFTON, D. D.

One of the most important revolutionary movements during the present century, is that of Prohibition. Like all other revolutions, it began in "Necessity." Drunkenness has been one of the peculiar crimes—one of the besetting and besotting sins of the human race in almost every age and every country. So general and so fascinating is drink, that even its enormity has not prevented its respectability among a large proportion of even the best classes of human society. The indiscriminate manufacture and sale of spirituous and fermented liquors, accordingly, has been licensed and legalized in this and every civilized country. No popular sentiment or uprising has been able, so far, to overcome the evil, except in a few localities, or, to a limited extent, by restriction, in many sections of our great and otherwise flourishing country. Even the partial legislation of many of our States is a dead letter for want of execution; and most of the efforts for moral reform have had great reverses, for two reasons: 1. Because leading men have not been enlisted in their favor; and, 2. Because the universal temptation has neither been restricted nor removed. In fact, no sort of effort at moderation, or mere legal restriction, has been found capable of controlling the difficulty. The enemy invariably shifts his tactics, evades the law,

and appears upon the field in a different attitude and position of attack. The only power, outside of legal restriction—save in a few States where Prohibition actually exists—which has made any visible progress, is that of moral sentiment. This has been created by temperance organization and, in spite of reverse, has grown; and, in proportion to its growth, has legal prohibition paved its slow but certain way.

The history of Prohibition. What is popularly known as the “Maine Liquor Law,” was “An Act to Prohibit Drinking Houses and Tippling Shops,” passed in 1851. With the exception of 1856-57, that act, with but little modification, has remained the law of the State of Maine, ever since. For two hundred years prior to this enactment, Massachusetts, the parent Commonwealth, and subsequently in Maine itself, the system of licensing liquor had been tried and had proven, as in other States, powerless to restrain the evils of intemperance. Maine, as other New England States, had become the most drunken and besotted of all communities, with rum. Temperance reforms had proved futile to allay the evil; but these temperance movements as early as 1830, suggested the discussion of more stringent legislation against the liquor traffic. In 1846 the discussion carried the question of substituting a prohibitory law against dram shops, instead of licensing them; and in 1850 a legislature was elected favorable to prohibition. In 1851 the law passed, prohibiting the sale of distilled and fermented liquors as a beverage, but authorized the municipal officers of the several towns to appoint agents to sell the same for medicinal or mechanical purposes. Of course the bitterest opposition was met by the friends of the measure. In 1852-53-54, a strong, organized, political party was arrayed to secure repeal; but the law was sustained and even grew in favor. In 1855, in dispersing a mob which had gathered in the city of Portland, on the occasion of some procedure under the Maine Law, one man was killed. This was seized upon

by the enemies of the law to influence public opinion, and in 1855 a legislature was secured, which, in the winter of 1856, repealed the Maine Law, substituting the most stringent license law ever enacted in the State. This license law, however, proved a failure; and at the State election in 1856-57 legislators were chosen by a large majority, which in 1858 re-enacted the Prohibitory law. Before it went into effect, however, the question of prohibition or license, was submitted to the people. The vote was 28,864 for prohibition, against 5,912 for license—being a very light vote. This is the history of the law in Maine as enacted, and as it substantially remains to-day, and more thoroughly enforced than ever before.

The Maine Law as an Educator. The rural districts of the State of Maine were immediately affected by the re-enactment of the law. Opposition throughout the State grew weaker and weaker, until all attempts to secure a legislature favorable to repeal, ceased. The moral sentiment on temperance grew so preponderant as to secure a large part of the municipal and prosecuting officers; and jurors became to regard violations of the liquor law in the same light as the violation of other statutes. Even the partial enforcement of the law made it a great educator. The war, from 1861 to 1865, diverted general attention from the subject; and during this period the law was very feebly enforced. The inevitable demoralization consequent upon the war, lost the cause of prohibition much ground which was not regained until 1867. During this year, through the temperance efforts which began in 1866, such a public sentiment was developed as secured the enactment of a penalty of imprisonment on the first conviction of violating the "Maine Law." A law was enacted which required municipal officers to enforce prohibition, and in 1872 another law which required the sheriffs of the several counties to aid in the same work. Such has been the growth of temperance sentiment since 1866, that the enforcement of the

prohibitory law has perceptibly improved. All organized opposition has died out; and at least two-thirds of the people of Maine heartily approve of, and support, the system of prohibition as the best system of reform in the world. Slight amendments of the law have been made from time to time to facilitate enforcement; and the Supreme Court of the United States has affirmed its constitutionality. Although the avarice of the rum-seller and the appetite of the victim of his trade occasionally afford difficulties, yet the execution of the law is found to be comparatively easy. Prosecuting officers, juries and judges are usually ready and efficient in the discharge of their duties. As one good effect of the enforcement of the law, there were committed, in 1866, *eighty-three* convicts, to the State's Prison, while in 1877 there were only *twenty-two*.

In some of the larger cities of Maine, to be sure, some looseness is found in the enforcement of the law, in consequence of immigration and a lower sentiment, but the law finds a ready and active execution in over three-fourths in the State. Maine, to-day, is the freest spot on the face of the earth from the curse of intemperance, and possesses the highest moral sentiment upon the subject of any other locality in the world. Even in localities where it is found difficult to enforce the law, the liquor traffic is by no means open to any of the abuses which would accrue from the *license* system. A public and general moral sentiment in two or three cities of Maine, where the difficulty of enforcement arises from our elective system, will ultimately overcome all opposition, and the entire State, calculating upon the present growth of sentiment, will one day be free from the curse of intemperance.

The General Result of the "Maine Law" on the State. We often hear that the Maine Law is a "failure;" and that its only effect has been to substitute *secret* for public drinking. Persons visiting the larger cities where the moral sentiment

is lower, and where the law is difficult of enforcement, have pronounced a verdict for the entire State ; while it is a fact that the rural districts and smaller towns, comprising three-fourths of the population, are almost free from the use of liquors. The Maine Law does not prevent any man from drinking, if he can get the intoxicating beverage. It only prevents the manufacture and sale of it as a beverage ; and for medicinal purposes confines it to the druggist who, himself, can not sell it, except under the direction of an agent. Of course there are smuggling and some secret drinking in places out of the way of the law ; and such will be the case in a State which stands almost isolated and surrounded by sister States, which offer a premium to her citizens to break the law. With all the vigilance in the world, it would be hard to keep Boston and New York from smuggling a few barrels of rum into Portland, Bangor and other cities of the Temperance State.

With all these external and internal difficulties in the way, however, Maine has succeeded in an unparalleled work of reform. Forty years ago, intoxicating liquors were sold in Maine as freely as the essentials of life. Every country store and tavern was a dram shop. Towns and cities then that sold hundreds of hogsheads of liquor, now know nothing of a dram shop ; and their hotels do not even furnish liquor to their guests. Then nearly every body drank in the State ; and drunkenness was everywhere common. Now more than half the citizens of Maine are practical abstainers ; the use of intoxicating drinks destroys a man's reputation ; candidates for office are almost certain of defeat if known to drink ; and cases of drunkenness are rare in any rural district or small town. The large gatherings of the people in the State of Maine are seldom characterized by the presence of an intoxicated man, which demonstrates that even secret drinking is rare. Upon the whole, every State officer in Maine has united for years in bearing testimony to the fact, that an open

dram shop in Maine has almost passed away ; that any secret traffic of liquor is mainly confined to the cities, and that even there, it is brought within narrow confines ; *and that total abstinence is the rule, while drinking, in Maine, is the exception.*

Statistically, this may be most clearly demonstrated. Compare Maine with old staid New Jersey—having an equal number of population—and take the Census Report even as far back as 1870, when the demoralization of the war had seriously affected the moral sentiment of even Maine. The figures stand as follows :—

Maine—Bar-keepers, 72 ; restaurant-keepers, 280 ; dealers in liquors, 36 ; brewers, 25 ; distillers, 8. New Jersey—Bar-keepers, 338 ; restaurant-keepers, 1,380 ; dealers in liquors, 656 ; brewers, 573 ; distillers, 43.

Recently, as we have intimated, the law of Maine has been so amended as to prohibit breweries and distilleries, and the census of to-day would reveal not a single distillery or brewery in the State. Governor Connor, in a recent address before the Good Templars, at Portland, asserted that in seven-eighths of the whole State not a drop of liquor could be purchased as a beverage. General Neal Dow shows by official statements that the present consumption of liquors in the State for all purposes, amounts to only \$2,000,000 in value, while the comparative share of Maine with other States would be \$27,000,000. The City of St. Louis alone consumes \$16,000,000 ; Chicago, \$19,000,000. It is clear, therefore, that “Prohibition does prohibit.” The “Maine Law” is slandered as a “failure” only by the enemies of temperance.

Maine has no State debt, and less taxation than any other State in the Union. There are voters in Maine who never saw a drunken man.

The Progress of Prohibition on the Country at Large. Great reforms always start from small and obscure sources. All “good” comes from some “Nazareth.” Little Rhode

Island gave birth to religious liberty, under the leadership of Roger Williams, and from this little State extended to all the States of the Union all the glorious principles and institutions of a free country. Not only have these principles been engrafted in our common Constitution, but they have been at the bottom of every democratic and progressive revolution in the Old World. The march of religious and political revolution is on and on; and if true gospel and humanitarian republicanism does not overleap itself here in licentiousness, or lose itself in bonded and aristocratic concentration of power, every throne, and crown, and kingdom of the East will fall beneath its reformatory progress. Liquor, the source of ignorance, poverty and crime, is one of its great dangers here; for all free governments rest upon the triangular foundation of *general*, not *special*, intelligence, livelihood and morals.

Methinks, however, I see the counter remedy to this destroyer of freedom—of constitutional and gospel liberty—coming from another little, far-off State. The Maine Liquor Law is our legal safeguard, organically taking hold upon that State and gradually insinuating itself into other States of this vast and complicated Union. It has already taken hold of Canada, and it too will revolutionize Old Europe and the East. It is the stay and support of a moral revolution, which must have the ban of law to aid it and to protect it, as in all other cases of progressive reform.

In proof of the fact, that the Maine Law has had a wonderful effect upon the world outside, we array here some testimony from other States:

Massachusetts adopted Prohibition in 1855, and maintained, with great success, the law until 1867, when it was repealed by the unanimous consent of both Republicans and Democrats. Governor Claflin, in his annual message to the Legislature, 1869, said: "The increase of drunkenness and crime during the last six months, as compared with that period

of 1867, is very marked and decisive as to the operation of the law. The State Prisons, jails, and houses of correction are being rapidly filled." The Chief Constable of the Commonwealth, in his annual report for 1869, said: "This law has opened and legalized in the various towns and cities, about two thousand five hundred open bars, and over one thousand other places, where liquors are presumed not to be sold by the glass." The consequences were as patent as deplorable. The Prohibitory law was again enacted for several years; but in the fall election of 1874 Prohibition was again repealed and license substituted with like results. During the existence of the Prohibitory law, the most favorable testimonies are given of its effects upon the State. The law was as rigidly and as easily enforced as any other law, save in Boston and a few other large cities. Hon. R. C. Pitman, Judge of the Supreme Court of Massachusetts, demonstrated that drunkenness decreased thirty-seven per cent. by prohibition, while, under the License Law, crime increased sixty-eight per cent., and drunkenness one hundred and forty per cent.

In Vermont, where the law of Prohibition has been in force about twenty-two years, the effect has been marked and most favorable. Governors Peck and Convers both pronounce the law in the State a great blessing. St. Johnsbury has, for instance, a population of five thousand, and the Prohibitory Law there has been enforced for many years. There is no bar, no dram-shop, no poor, and no policeman walks the streets. It is called "a workman's Paradise."

At a Temperance Union Convention held in Rhode Island in 1874, Governor Howard said in a public address: "Ladies and gentlemen, prohibitory legislation in Rhode Island is a success to a marvelous extent." He says again: "The prohibitory laws of this State, if not a complete success, are a success beyond the fondest anticipations of any friend of temperance."

In Connecticut, the Prohibitory Law was passed in 1854, by a vote of one hundred and forty-eight to sixty-one in the House, and thirty-one to one in the Senate. Governor Dutton said, in 1855, in his annual message to the General Assembly: "There is scarcely an open grog-shop in the State, the jails are fast becoming tenantless, and a delightful air of security is everywhere enjoyed." The Legislature of 1873 repealed the law, substituting license, and the official record shows that crime increased *fifty per cent.* in one year, and that there was a greater increase in a subsequent year in crime, under the license, than in seven years under prohibition.

In New York, prohibition has had its greatest struggles and reverses. It has never had a fair trial, although in 1855 a Prohibitory bill passed both Houses, and was signed by the Governor. The courts were appealed to, and it was declared unconstitutional; but notwithstanding the herculean and unscrupulous opposition offered to it, its results for a time were pronounced excellent in the marked and visible diminution of the evils it sought to remedy. So said Governor Clark. The Metropolitan Excise Law for the cities of New York and Brooklyn, passed in 1866, was absolutely prohibitory for Sunday, one day in the week. This proved a great diminution of crime and drunkenness, and the enemies of temperance sought its repeal and obtained it. But during the thirty-one months of its operation, it was rigidly enforced, and the Sunday arrests, during this period, decreased some five thousand two hundred and sixty-three from double that number usually sent to the station-houses by drink. Prohibition was a success in New York as far as it was tried; but every license and local option law proves a failure even in their enforcement. There is really no law except prohibition which can successfully be enforced.

Other States, as New Jersey, Pennsylvania, Maryland, Colorado, Illinois, have permitted prohibitory laws in several

towns, cities and counties, where the law has proved a grand success. Vineland, New Jersey; Denton County, Maryland; Greeley, Colorado; Bavaria, Illinois; might be cited in proof of the progress of the Maine Law, but we have no further time and space. Texas is moving forward under the power of legal reform; and so of many other States; and in every instance of prohibition, we discover success in the progress of the moral sentiment. Not only in this country, but in foreign countries, the principle has taken hold of the people. In 1869, a committee of the Lower House of Convocation of the Province of Canterbury, reported one thousand four hundred and seventy-five parishes where prohibition prevails, and that there were "upwards of one thousand parishes in which there is neither public house nor beer shop, and where, in consequence of the absence of these inducements to crime and pauperism, the *intelligence, morality and comfort* of the people are such as the friends of temperance would have anticipated." A writer in the *Edinburgh Review*, gives a list of eighty-nine estates in England and Scotland, where the drink traffic has been altogether suppressed with "the happiest results." Lord Palmerston suppressed the beer-shops in Romsey as the leases fell in. An estate stretches along the romantic shores of Fyne, where no whisky is allowed to be sold. The peasants and fishermen are flourishing. They all have their money in bank, and they obtain higher wages than their neighbors when they go to sea. In Saltaire, Yorkshire, England, prohibition has prevailed for many years, and not a beer-shop, or beer-house exists. The scheme here is pronounced "*a brilliant success.*" In Bessbrook, Ireland, there is no liquor shop, and whisky and strong drink are prohibited. There is no poorhouse, pawn-shop, nor police station. The town is free from strife, discord or disturbance. The same is true of Tyrone County, Ireland—sixty-one square miles and ten thousand people. There is not a single policeman in that

district, and the poor rates are half what they were before, and the magistrate testifies to the absence of crime. Surely, "Prohibition does prohibit."

The Progress of Prohibition argues its Necessity. The Law of Prohibition has been decided to be constitutional by such men as Chief Justice Taney, Justices McLean, Daniel, Woodbury, Grier and others, and by the decisions of the Supreme Courts of New Jersey, Wisconsin, Illinois, Michigan, and other States. In the language of Chief Justice Taney: "If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice, or debauchery, I see nothing in the Constitution of the United States, to prevent it from regulating and restraining the traffic, or from prohibiting it altogether, if it thinks proper."—5 *Howard*, 577. So speak all the rest; and we have the ablest decisions of justice on the side of prohibition.

The testimony of lawyers, doctors, philanthropists, statesmen, ministers and Christians, in favor of Prohibition, only goes to strengthen its constitutionality and the necessity for its existence and enforcement. The enormity of drink—the evil of intemperance—but intensifies the argument in favor of prohibitory laws; and the growth of the idea, in spite of all opposition and reverses, is but proof of the underlying principle which is fundamental to the movement. A wrong principle, or an evil, or an error, will grow without opposition, persecution or advocacy. This is not true of a principle of truth or virtue, which must begin and rise to success by reform. True reform always has to fight its way by inches, and is always opposed by even good, but mistaken men. Errors in custom or principle are suddenly and rapidly popular, and they are long or short lived according to their subtlety or grossness. The true and the good, however, move slowly and often convulsively; and if this principle of development be true, the Prohibition movement has every mark of truth and virtue

in it. Like the reformations of the sixteenth century, of *Magna Charta*, of Republican institutions in America, of slavery, the Prohibition movement was organized in abuse and necessity, and judging the future by the past, it is certain to succeed, to the extent of human virtue and capacity to make it a success. There is already a moral power at the bottom of its development which gives it deep root and broad expansion in the heart of the American people. There are wise, good, religious, philanthropic men at the head of it; and there are vast numbers of the common people who already favor it. It is a question only of time, and the development, so far, argues the necessity of prohibition.

Finally, the Subject now Appeals as the Last Step of Reform for a National Party. Both of our political parties, as Hon. James Black and other distinguished gentlemen have proved, are opposed to Prohibition. They promise reform when elected, often, but invariably go back upon their promise. They have, as parties, both adopted planks in their national platforms, which refuse to recognize a restrictive or prohibitory law. There are distinguished and good men in both parties in favor of Prohibition; but their relations to their respective parties will forbid any action on this question which they might individually desire to take. Hence, as in all other matters of reform, the people interested in the movement will be compelled to make their issue with a distinctive party, built upon a distinctive platform. In addition to the great principles of government already incorporated in the platforms of political parties the Prohibitionists will add one more, and that is Prohibition. I should be glad to see added, the Sunday Law, which will enforce, at least, a decent and moral observance of one of God's Ten Commandments. I should be glad to see another: The complete and permanent separation between Church and State, in all the possible organic relations which they might possibly sustain to each other. The State

owes protection to the Church, as to all other institutions ; but it is a violation of our fundamental law for the State, or municipality, to extend *patronage* to any religious organization whatever, and *vice versa*. Religion and politics, mutually, owe each other nothing but a *moral* support. There is one more plank I wish to see added by the party of reform : Intellectual, property, and moral qualification to those who vote upon the life, limb, property, liberty and happiness of a free people. I mean by this, every man who enjoys the privileges and franchises of a free people, ought to be able—

1. To read, write and cipher.
2. He ought to have a visible means of support.
3. He ought to be, at least, legally free from crime.

Ignorance, pauperism, and crime, destroy the fundamental safeguard of any free government, which is, at least, moderate and general intelligence, livelihood and morality. This plank is a Temperance plank and obviates the introduction of another plank sought to be introduced, and which would be a sad necessity : “ Woman’s Rights,” so-called, in which she must be thrust into the polls, the hustings, and into office. Times and customs have changed ; and the country has changed with them. Principles have not changed ; but policy has. We need reform ; and no reform like that which seems to demand a Temperance Party. Alcohol is the universal corruptor of society, business and politics. Our people get drunk, from the Chief Magistrate of the nation, down to the peasant in the field ; and scarcely any man can get into an office of honor or trust, whose success is not won by bribes or whisky. The liberty, religious or political, of no nation is safe, while a vote can be purchased with a rum bottle, or while office-seekers shall be allowed to purchase, or have the means of purchasing the franchises of a free people. Twenty-five years more of such corruption will write “ Ichabod ” on the brow of the Genius of America.



H. Clay Sexton

H. CLAY SEXTON, the Chief of the St. Louis Fire Department, who never finds it necessary to use alcoholic liquor, even when exposed to the most inclement weather, fighting fire day and night; being one of the few public officials who denounce intemperance without fear or favor. We only wish there were many more like him.

THE PUBLISHERS.

INTEMPERANCE AND ITS CURE.

BY REV. H. D. GANSE.

PASTOR OF THE FIRST PRESBYTERIAN CHURCH OF ST. LOUIS, MO.

One of the largest facts in the current life of this nation is the use of intoxicating drinks. It is said that the yearly consumption of such drinks, when stated in money, amounts to the immense aggregate of \$600,000,000. Such a fact does not exist without a reason. How then does it come about, and what can be said in vindication of it?

1. The use of intoxicating drink gratifies men. It gratifies the mere palate. It kindles a pleasing glow through the whole body. Up to a certain point, at least, it raises the spirits and quickens thought, and so helps men to excel themselves in work or in utterance. It drowns care in gayety; and even when gayety gives place to stupor, it still drowns care. The experiences which I describe in these few sentences make up an immense part of the lives of drinking men; and no one will deny that they have their fascinating side.

2. This large consumption of intoxicating liquors furnishes occupation and livelihood to a multitude of our fellow-citizens. It employs farmers in growing grain, and hops, and grapes, and apples. The grain yearly turned into malt or distilled liquors is stated at 90,000,000 bushels. This manufacture employs malsters, cider makers, distillers and so-called rectifiers,

to the number, it is said, of more than 40,000. It makes freight for carriers, and merchandise for storekeepers ; and it sustains an army of men, women and youth—more than 500,000—in concocting drinks and putting them into the hands of the drinkers. Since all these persons must support themselves in some way, why not in this as well as any other?

3. So immense a manufacture and commerce yields a large revenue to the General Government—that of 1875 exceeding \$60,000,000 ; and in the shape of fees for license—amounting annually to about \$50,000,000—it greatly aids local governments in sustaining some of their most necessary charities. It may be argued

4. That inasmuch as the firmest characters are formed, not out of the way of temptation, but by meeting and resisting it, that portion of our people who, in the midst of a flood of intoxicating drink maintain sobriety, are gaining a certain moral advantage from their contact with so efficient a means of discipline.

5. It is further said by some, that men have a right to drink if they choose, just as they have a right to decide what they will eat and what they will wear ; and that the drinking usage is therefore entitled to stand, safe from all interference, whether legislative or social, as an element and sign of republican liberty.

If there be any other consideration that can be urged in behalf of our immense consumption of intoxicating drinks, I do not remember it ; for of the purely medicinal use of alcohol, I do not speak. It is now fair to see what considerations can be urged on the other side.

1. Intoxicating drink threatens the lives, at least of many who use it. A quarter of a century ago, Dr. William B. Carpenter, known as one of the first of British physicians and scientists, quoted and endorsed an “ eminent actuary,” who found by statistics that between the ages of twenty and thirty,

the mortality among men who drink intemperately was five times greater than the average mortality of that period of life. From thirty to fifty, the mortality was four times greater than the average. After the latter age, the difference, of course, diminished, since even temperate men must die at last. But in comparing the two respective aggregates of all ages, it was found that intemperate men died faster than other men, three to one. How many intemperate men we have in our land it would be hard to say. Statistics are attempted ; but they can not be exact ; and they are of such fearful proportions that I dread to quote them. Dr. McKinley, of Chicago, who claims to have taken great pains to be accurate, asserts that we have in our nation one person out of every ten, an habitual drunkard ; that is, 4,000,000 out of the 40,000,000. But let such statistics go ; we know enough by our eyesight. Intemperance is everywhere. There is hardly a family that has not the blight, either upon itself or upon some of its nearest connections. And we know that the men and women who are dying in our country from the effects of drink are, every year, enough to have populated a large city. The lowest estimate places them at 60,000. Now this process of death is going on in St. Louis under our eyes. But—

2. Drink makes great havoc with a man before it kills him. A pestilence that should suddenly sweep over the land, once a year, and mow down as many men as intemperance does, would be a light calamity in comparison with one that undermines health and character, hope and home, for months and years before its victims sink out of sight. Conceive of the living wretchedness which drink this moment is causing throughout the land ! Photographers have a way of taking what they call “ instantaneous views.” The light from the moving street or from a waterfall, flashing on the plate but an instant, fixes the scene as that instant presented it. Imagine that out of the hearts and households of the slaves of drink, there could flash upon your

soul this moment the pictures of pain and remorse, of poverty, of disgrace, of fear, of desertion, of wild anxiety and distraction over the absent ones, of anxiety and distraction long turned into despair. Let the infinite variety of drinkers, white and black, men, women and boys, make one picture. Let the mothers of the young drinkers make another. Let the gray-haired mothers and the wives and children of the older drinkers make another. Crowd into one picture the helpless creatures whom drink drives to the poor-houses; and into another the demented inmates of asylums, forty per cent. of whom drink makes. And let there be one picture of the men and women this moment dying of drunkenness, but not yet dead—some old, some young, some in squalor, and some in wealth; some in stupor, some in frenzy, and some by their own hands. Even now there may be nervous fingers busy with pistols, trembling hands arranging the fatal noose, of which, by the help of the telegraph, we are soon to read in the standing recital of suicides. This bulk of actual wretchedness is simply boundless. No man can estimate it.

3. And the relations of drink to crime are just as close. Every chaplain of a jail, every criminal lawyer and judge can tell you that intoxicating liquor prompts immensely the larger part of all the offences punishable by criminal law. Some put the proportion as large as nine-tenths. No one will make it lower than two-thirds. So rigid is this connection that, wherever any agency has for a time freed a community from drink, the court-room and the jail have felt the difference, as a thermometer feels warm weather.

4. How all these considerations touch the financial interest of a community, is too plain to be shown at length, but too important and too much forgotten to be passed by without a word. The State is well named a commonwealth. The thrift and welfare of all the citizens is the thrift and welfare of the nation. Drunkenness is unthrift for every one related to it,

except only those who profit by making and selling the material which produces it. Now these makers and dealers are probably less than a million, while the drunkards are probably four times as many. What kind of political economy is that which allows one man's thrift at the cost of four men's ruin?

But drunkenness is worse than unthrift; it is destructive. It wastes, and steals, and murders; it burns houses; it wrecks railway trains on land and ships at sea. And after all that, it creates the expense of looking after the criminals and imbeciles whom it launches upon the community by hundreds of thousands.

Now, if revenue is any fair offset to evils like these, let us foster the manufacture and use of intoxicating drinks to the utmost extent. Double the amount of production and of sales. True enough, it will double the amount of drunkenness, and poverty, and crime. But you will increase your revenue and your license fees as well; and if that be good national thrift, pile on these double results of revenue and drunkenness until by and by you have half your nation drunkards. And why stop there? Revenue is what we want, revenue and license fees! Make three-fourths of your nation drunkards, and your revenue is so much larger. Is it not absurd upon its face? Is there any national thrift in this? Is not a point soon reached at which it is destruction to all the financial interests of the people that there should be produced a commodity of this sort? and have we not reached and passed that point long ago? If the economical aspect of this matter is to be considered then, see what the traffic does to the individual whom it makes helpless and poor, and drives to a premature grave. See what it does for his family, whom it makes helpless and poor, and dooms to a premature orphanage. See what it does for the general community, whose property and lives it invades. See what it does for the State, entailing upon it its immense burden of

expense and care. Is there any other hydra that has so many heads?

5. But one distinctive feature of this large use of intoxicating liquors remains to be noticed—the firmness with which the habit fastens on a man and on the Nation. Drink is everywhere; and indulgence once begun never wears out. Other vices may be outgrown; this never. With every new resort to it, it fastens the firmer. When youth is gone and every other energy decays, this energetic appetite lasts on, and marshals all thought and effort to its service. Self respect and shame are gone, parental love is long died out. Even hunger is gone and honest thirst. Neither body nor soul knows anything beside the devouring appetite for drink. I cut out of a New York newspaper, some years ago, the following testimony given by a child, at the coroner's inquest, held over his mother:

“Deceased was my mother, she has been ill for five or six weeks. She was sometimes greatly in want. I was one time three days with nothing to eat except a little piece of bread. My mother used to drink a great deal. A few days before she died she wanted an ax to kill me; after that she had another crazy fit and wanted to get a knife to stab me. My mother took off her clothes, every single bit, and sold them to get rum. I pledged a skirt for her at a drink shop, for six cents; they told me I could get it again for seven. She took off the very last of her clothes and sold it to a woman that came in, for three cents, and sent for brandy with it. I am eight years of age.”

And this woman had been a lady—the wife of an officer in the United States Army. Is there any other vice like that, which holds its vile throne, bulky and high, in a soul out of which every foundation of native instinct and character has utterly perished?

Notice, too, how suddenly this lasting reign can establish

itself. When a man has felt the stimulus of alcohol once, and resorts to it a second time because he finds it pleasant, a current of habit has already set, feeble and new, indeed, and yet so definite that without some positive check it will very possibly carry him straight on into drunkenness. That check may come from his own reflection. He may see the danger in time to avoid it. It may come from a friend. Two young men whom I knew years ago, had been school mates. Leaving school, one became a farmer, the other a blacksmith; but the latter had left his trade for the easier work of bar-tender in a hotel. The young farmer, stopping at that hotel one night, roomed with his old school-fellow; and before they fell asleep, talked with him about his new occupation. The other defended it and told how little he drank. The farmer by this time was almost asleep, but had enough thought to drawl out in reply: "Yes, but isn't it dangerous?" The next morning the bar-tender, having gone down early to open his bar-room, put his hand on the decanter to take his morning dram, when the sleepy drawl of his friend came back to him: "Isn't it dangerous?" He put the bottle back, drank no more, left his new employment for the honester one of standing over his anvil, and I had the pleasure of working with him thereafter in the cause of total abstinence. He was saved, not because he was not in the current, but because he came out of it.

Without some such check as this, the man that loves intoxicating liquor and habitually uses it, becomes in most cases its early slave. He may not early get under foot. Constitution and temperament may keep him from that. He may for a long time retain self-command sufficient to limit his indulgence, when he has not enough to forego it. But the appetite, sated and indulged, grows—not only by force of habit, but by the physical changes which it works in the body of the drinker. The coveted exhilaration wastes the nervous

energy which it quickens ; and as that native nervous force is wasted, the same amount of stimulant will not bring the same pleasurable results ; so that in order to keep exhilaration at the desired point, in proportion as the nervous force wastes the stimulation must be increased. This demand of increase, I repeat it, is not only in the choice, where mere volition may be expected to grapple with it. It is in the physical tissues of the body—in the inflamed, uneasy stomach ; in the unstrung nerves ; in the excited brain, where *will* can no more lessen it than it can cure rheumatism, or put on a new limb. So there are thousands of drunkards in our land to-day, that are *not* drunkards. They are drunkards, just as a good note is money. Count ahead, and it is money then. The man who feels the daily craving for alcoholic stimulants, and daily yields to it, renews with every indulgence his note of hand : “ Five years, ten years, possibly twenty or forty years after date, unless some intervening sickness or accident shall carry me away, I promise to pay to the order of this appetite all my manhood and hope ; my health, my credit and my life ; my body and my soul.” The bond may seem long in maturing, and I grant you that some few men escape the ruinous payment. But the creditor that holds it has a shrewd eye and a tireless foot, and he commonly collects it. I have seen a man reeling through the public streets, whose life-long habits of drink were never thought worth a comment, till he was seventy years old. Manhood weakened ; and the appetite strengthened, and laid its sheriff’s hand on him.

And it is fearful to think that it is not only upon the nervous systems of those who drink that this appetite fastens. Men transmit it to their children. When I was a young minister I knew very well a periodic drinker. He had a beautiful family cultivated carefully by their mother. Some years after he had died the slave of his vice, as I came down from a pulpit a thousand miles from his home, a full-grown youth met me, and

called me familiarly by name. His face and attire revealed a young castaway. I asked his name, and he gave it. I repeated it in astonishment and asked, "can it be?" I had last seen him a sweet-faced boy of fourteen, graceful and polite. *The serpent was born in him.* It is this terrible preemption of the future, both in the men that begin to drink and in their offspring, that gives to this evil its stupendous proportions. We know where the visible blight is now; but where will it show itself next year? and what will it do with the babes in hundreds of thousands of American homes? And when will the near temptation seize your children or mine, and this virus from the pit begin to mix itself with the blood of our posterity?

I have thus stated the case for and against our immense use of intoxicating drinks, but stated it only in its temporal aspects. Cast the balance even upon such a statement, and what right has such an evil to exist? In the name of love, and duty, and hope; of home and country—of every excellent thing in human life, I demand what right has such an evil to exist? But add the thought of God and Christ, and of eternity, and any just conception of this wholesale ruin of conscience and character, and of immortal souls, is simply overwhelming. It is not a matter for argument, but only for direct honest feeling, like that with which men look on the results of shipwreck or inundation. The corpses make their own appeal. And this present sweeping temperance reform, be its fruits lasting or ephemeral, is at the least this: the people's testimony that they have seen the corpses, and are sick of the sight. The enormous curse is too large to hide, and too horrible to disguise. The whole land knows what it is.

The duties which this state of things lays upon good men, are more numerous than I have now time to tell. But one duty, at least, is too plain and pressing to be overlooked, namely, to help on the present effort after a Christian

temperance reform. That duty will include the giving of good advice ; but no less the setting of a good example.

The rescue of an intemperate man hinges, under God, on one thing—his total abstinence from every liquor, of whatever strength or name, that can gratify and keep alive the alcoholic appetite. In order to such abstinence, a pledge is found to be of great avail. Even where the sense of manhood is strong, a purpose is made firmer by the open avowal of it ; and where manhood is weak and temptation abundant, there is manifest wisdom in openly uniting the men who attempt better things.

Nor is it any proof of the needlessness of thus associating men under a particular pledge against one vicious habit, to say that church membership is a pledge against all vicious habits. For—

First, Church membership is not commonly regarded as a pledge of total abstinence ; and only total abstinence will save a drunkard. But, even if church membership always implied total abstinence, it is evident

Secondly, That many men are in a fit frame to pledge themselves hopefully to total abstinence, long before it would be prudent in any church to admit them to membership. These are the men who most need succour, and, for such men, at least, the two different pledges stand on entirely different planes.

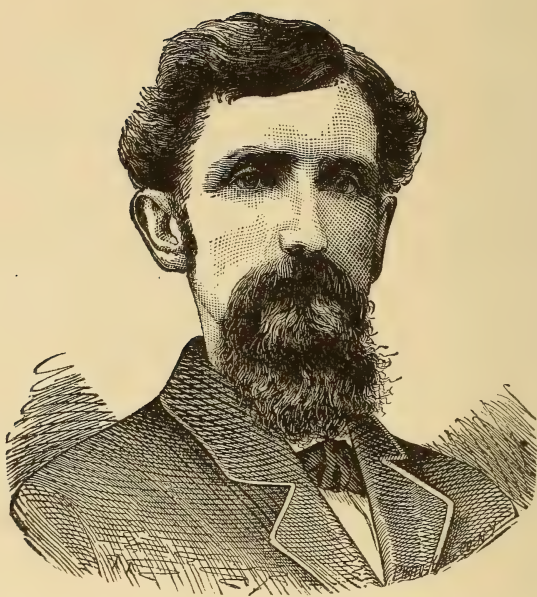
It follows then, that in so far as it is a Christian duty to help the fallen to stand upright, there is room for a wholesome pledge of total abstinence to be taken by the most temperate men, even though they be bound already by general pledge to Christ and the Church. For they may safely argue thus : Either my church membership already binds me to set these men the perfectly safe example of total abstinence, or it does not. If it does, many do not so understand church membership, and therefore I may properly say over again, in a

specific pledge, what I regard myself as a Christian to have pledged in effect, namely, that I will abstain. But if, as is commonly held, my church membership is not equivalent to a formal pledge of total abstinence, then there is scope enough for such formal pledge as an additional thing ; which, while not made obligatory by specific gospel or ecclesiastical law, is yet expedient under the general gospel law of love ; for, surely, it must accord with the mind of Christ that any one of his followers may at any time say to any tempted man : “ There lies a great danger ; shun it at once. To show you how earnest and loving I am in my entreaty, I will keep you company in shunning it.”

It is upon this last ground that I put the duty of temperate and Christian men to set to the intemperate the example which it will be safe for them to follow ; and to assert their example by defining their purpose in a pledge.

But, let it not be forgotten, that in this grave matter examples and pledges, and all purposes and endeavors, must find their ultimate efficacy only in the grace of God. Intemperate men have been reformed from intemperance without resorting to that grace. An immensely greater number have found it to be their only help ; and there is no promise of God outside of it. In the blood of Christ is the pardon of the past ; in his loving pardon and salvation is the motive for the future ; in his tender words is encouragement even for the despairing ; and in his Spirit is saving strength.

The gospel, then, is the cure for intemperance—the gospel, not merely read or preached, but living in the self-denying, persuasive lives of sincere believers. If American Christianity, aroused and united in the spirit of Christ, should fairly set itself against American Intemperance, who could measure the grandeur of such an encounter or doubt of its results ? That resolute meeting has been too long delayed. But there are signs of its coming. May the Lord hasten it !



Yours faithfully
C. S. Widney

ST. LOUIS SANITARIUM.

CHARTERED JUNE, 1876.

No. 5714 Bellefontaine Road, a hospital for the treatment of those suffering from the effects of liquor, opium and other narcotics.

TRUSTEES: J. W. Luke, President; Hon. E. O. Stanard, Vice-President; J. A. J. Aderton, Treasurer; A. S. Barnes, M. D., Secretary; Sam'l T. Glover. C. T. Widney, M. D., Resident Superintendent.

The officers of this institution are of such a character as to need no commendation from us. Many can testify to the beneficial results of the treatment received at this Home, and it gives us pleasure to be able to recommend this Institution to those suffering from the use of liquor and opium. The superintendent is a practical Christian gentleman.

THE PUBLISHER.

OPIUM AND ALCOHOL.

By C. T. WIDNEY, M. D.

SUPERINTENDENT OF THE ST. LOUIS SANITARIUM, AND MEMBER OF THE
"NATIONAL ASSOCIATION FOR THE CURE OF INEBRIATES."

INEBRIETY AND ITS TREATMENT.

In this article it is not my purpose to occupy all of the short space allotted me, in presenting my own views, but will give what is much more valuable, viz: a concise compilation of the most important facts gathered from late medical journals, especially from the "Quarterly Journal of Inebriety," and the report of the Directors of the Minnesota State Inebriate Asylum.

I choose this course because the valuable information contained in many of the accompanying extracts have been read by only a small minority of the medical men, and is perfectly new to nine-tenths of the intelligent non-professional men of our land.

I look forward with great interest to the time when every State will have an asylum for those suffering from inebriety,

and where they will receive as much assistance as is given to the insane.

A bill was introduced in our Legislature, winter before last, to establish a State Inebriate Asylum, the support of which was to come from a tax levied annually upon the retail liquor dealers of five dollars each. The *Clinical Record* makes the following excellent comment: "At present, unless an inebriate is hopelessly insane, is suffering from *delirium tremens*, or breaks a limb, he can not be received into any medical institution in the State, a condition of affairs that should be remedied as soon as possible. We are confident that through the influence of such institutions much good can be accomplished, not only by the moral reform of the degraded, but by returning many producers to the State in the place of destroyers of wealth and burdens upon public charity."

The leading papers of St. Louis, the *Battle Flag*, and other excellent journals of the interior, have also advocated the establishment of a State asylum in Missouri, and we have every reason to believe that a bill similar to the one alluded to above, will be passed as soon as an opportunity is offered in the coming session of our Legislature.

The official reports of the various inebriate asylums of this country state that from one-third to two-thirds of all the patients who have been under treatment as long as two months or more, are freed from the dominion of alcohol.

Having been Superintendent of the St. Louis Sanitarium for nearly three years, I can make the following statements:

About two-thirds of all who have remained in the institution two months or over, are to-day, and have been since they left the Sanitarium, sober, useful men.

A decided majority of those cured are acceptable members of some branch of the Christian Church; and the first patient who entered the Sanitarium after its organization is now a member in good standing of a Methodist conference, and has

just entered upon his second year of labor as a minister of the Gospel, while others are occupying prominent positions in the commercial and professional field.

I believe that one cause of the success that has marked the history of this institution is owing to the fact that nearly every one came of his own accord, and they were almost all from the better class of families of our own and adjoining States.

I believe that total abstinence is essential to the permanent success of all men who were once under the control of alcohol, from the fact that a peculiar susceptibility to the influence of intoxicants always exists in men who were once inebriates, whether the inebriety was acquired or resulted from inheritance.

I am convinced that in this, as in all other diseases, men should seek assistance early; as soon as they find that the organs of the body will not perform their functions without the aid of stimulants, and not wait until body, mind, and morals have suffered all that they can bear, before they seek refuge in an asylum.

I am also satisfied that many of the patients that have returned to bless their homes, would not have been able to do so but for the *assistance of medicine*; it would have taken Nature years to have restored the same men to their present state of health and *freedom from craving*, and in some instances Nature, unaided by medicine, would never have cured them, even though total abstinence had been enforced for many years.

The importance of this subject arises, first, from its extent; second, from its results. It is not enough to say that it is national in its reach, for the whole civilized world is to-day groaning under its ponderous weight, and many of the heathen nations have been almost annihilated, and those remaining rendered more savage by the "fire-water" given or sold to them by their so-called enlightened brethren.

'Tis an old story to tell of the effects of alcohol upon the individual, for what boy of ten years of age, in this "free" land of ours, has not seen strong men bound by its chains, and families brought down from high financial, social and moral positions to grovel in the filth and mire of the drunkard's gutter?

Small-pox is a loathsome disease, and dreaded by all; its deep running ulcers emitting their sickening odor, and rendering the once beautiful face an object of disgust, yea, and sending thousands annually to their long home, while those who recover are marked for life; when, compared with inebriety in its mediate and immediate effects, the former looks like an innocent child standing beside an arch-fiend. In some instances small-pox only mars the skin, while inebriety plants functional or organic disease in every tissue and organ of the body. Muscle, blood, bone and brain, all become deteriorated; judgment, conscience and the will surrender their sceptre; the father and husband ceases to support and protect those whom God has given him, and he becomes dependent on the needle of the now heart-broken wife, or forces his offspring to beg from door to door for food for themselves and money to purchase more of the poison that has degraded them. Under its power wise men become fools, honest men thieves, strong men weak, and mild men become demons. Nor does it end here, for if drunkenness ceases to-day, this sin will be visited upon the second and third generation. Many of the children not yet born will suffer from disordered nervous organisms, feeble minds, a peculiar susceptibility to the influence of stimulants, and insanity or idiocy. In considering inebriety as a sin, is it not enough to say that "No drunkard can enter the kingdom of Heaven?" It is asked, "How can it be a sin and a disease at the same time?" Many sins lead to disease; gluttony leads to disease of the stomach, kidneys and liver; adultery is a sin and yet it produces the most wide-spread disease in the

universe, except *phthisis* (consumption) and inebriety. The sins of gluttony and adultery do not cease to be sins after the disease is produced ; there is a diseased desire for food, gratification of lust or for stimulants accompanying the organic disease of the body in all cases of gluttony, adultery and inebriety. No one familiar with this subject will say that this is overdrawing the picture of the extent and effects of inebriety, and yet when these and kindred facts are stated over and over again by eloquent, earnest and good men, the masses of the people do not arise to protect themselves and their posterity from this king of sins and king of diseases. Why? Because the statements are but truisms with which the world has become so familiar that the people have grown apathetic, and but little effort is made to establish quarantines, as in the case of small-pox, or laws to prohibit, as we have in reference to gambling, theft and murder ; the last three sins are prohibited by law, while drunkard-makers are licensed by our Legislatures, and drunkenness practiced and encouraged by many of our law-makers. The grand national Christian temperance movement that is now sweeping over the land, is due to more than one cause ; medical men who have been investigating this terrible malady, that is causing more deaths than any other disease of the civilized world, have, in their State and national conventions, their associations of superintendents of insane and inebriate asylums, sent out to the educated world, through medical and secular papers, the results of their investigations, and have thus formed one of the firm strata on which this people's movement is based.

The Washingtonian movement formed one also ; for, to-day, after the lapse of many years, there are men in every State who tell of their having once been drunkards, and by taking the pledge over forty years ago have kept it up to this time.

The Woman's Crusade formed one stratum ; and it is a wide and deep one, the present "wave" being a Christian

temperance movement; the ministers of the gospel come forward, take the reformed drunkards by the hand and lead them out upon the platform or up into the pulpit, and encourage them, while they tell of their going down the inclined plane, from the moderate drinker to a state of wretchedness, degradation and misery; then of their return to sanity, health and morality, by the help of the clubs, unions, societies, inebriate asylums, or the Church of God. No longer are the drunkards driven away like lepers, but the servants of the King go out into the highways and hedges and "invite them to the feast," and strong arms are ready to help those who are too weak to come alone. This unity of action of temperance organizations and the Church, in helping the men who struggle for freedom from the power of alcohol, is certainly one of the most important elements of power in this movement; but the temperance and religious experience of the reformed men is the artillery that is doing more than all other branches of the service to tear down the strongholds of Bacchus. Some have asked, Is there no conflict between this effort to induce men to sign a pledge and the theory on which inebriate asylums are based? We answer emphatically, none whatever. Inebriate asylums do not claim to succeed in curing or reforming drunkards by medicine alone; this would be as unreasonable as to depend on the will power alone, or prayer alone. As we stated above, the artillery of this movement is the encouragement and example of men who were once drunkards, now telling of the power of men to abandon alcohol by the exercise of what will power they have left, aided by faith in God's willingness to help those who try to help themselves, and, in some cases, how much they were benefited by the use of medicine properly administered. In every Inebriate Asylum we have freedom from temptation for a time, medicine, religious influence, and the same artillery, as alluded to, viz.: the encouragement of the weak by the strong, the

experience told to the new comer by men who have suffered "just as he has," and whose hopes were as nearly gone as his own; then of the gradual improvement of mind, body and morals, and of the bright hope and strong faith that now sustains them daily.

The Inebriate Asylums have, then, all of the forces used in the movement of to-day, and medicine, and freedom from temptation in addition.

The first temperance workers claimed that it was the power of the will alone that saved the drunkard, while many ministers insisted that through the Church was the only path to sobriety, and some medical men taught that *all* drunkards must be cured by medicine, and no other plan would succeed, while freedom from temptation was the "cure all" of others; each plan could point to some cases of success, but since all these forces have been united in one grand system, thousands, instead of scores, are being saved.

The Washingtonian movement demonstrated the power of reformed men over the inebriate, and the fact that many drunkards could be reformed by the will power *alone*; the Woman's Crusade showed the power of prayer, and of woman's influence even in the bar-room; while the Ribbon movement of to-day illustrates the value of *combining* these elements in battling against the prince of evils; and the Inebriate Asylums have now in the field hundreds of reformed men, who are lecturing successfully, some of whom were in the grasp of *delirium tremens*, or chronic alcoholism, when they first entered the institution, thus, far beyond the reach of moral suasion, until restored to sanity and temporary sobriety.

It is difficult for most men to realize the value of freedom from temptation, and of medicine in many cases of inebriety; but many of these moral gentlemen have tried to abandon the use of tobacco, and found that the will power was not sufficient to enable them to 'do so; and yet tobacco is but a babe in

power over the will when compared to alcohol, in all cases where men have become its slave. Opium and hydrate of chloral are the only things with which I am familiar, that excel alcohol as a tyrant over those in its grasp; the late laws recognize dipsomania as clearly as kleptomania.

An example that illustrates the slavery to alcohol, in some men, who do not *seem* to be much under its power, is that of a lawyer who came to the Sanitarium about a year ago; he was not much intoxicated; to hear him converse, in the dark, no one would have supposed him to have been at all under the influence of liquor. Soon after entering the institution, he made this statement (that I know now to be correct): "I am not much under the influence of alcohol to-day, and could attend to my business as well as usual, but in three days I have a case that *I must win or be ruined*; it is a suit for three thousand dollars. I am now embarrassed and must raise some funds to return a sum of money that I used while guardian for some minor heirs; the guardianship has been taken from me very properly, but I must make a settlement this week, and the only possible chance to secure the funds, is to gain this suit. Now, if I am not controlled, I will be very drunk on the day of the trial, and must inevitably lose the case and be ruined professionally, and disgrace my family. It is one of my peculiarities, that when there is an important time for me to remain sober, and *am particularly anxious to do so, I am certain to be drunk on that day*; if I could be as sober on next Thursday as I am to-day, and have been for three weeks, I would be satisfied, but this is impossible, unless I am under restraint. I will pay the institution liberally, if you will keep me sober, and have me sent down to the court-house under guard of a firm man, in three days, and keep him there to prevent my drinking, until this case is completed." I, of course, consented, and at the proper time sent a man with him. He was sober, and gained the suit. Now, this man

understood the principles of Christianity and believed them ; loved his family and felt his responsibility ; knew the value of money and was keenly conscious of the fact that financial and professional ruin was inevitable, if he were drunk on the day of the trial of that case ; and, *notwithstanding all these facts*, he would have been drunk, lost his three thousand dollars, destroyed his future prospects as a professional man, and disgraced his family, for he would have appeared as a defaulter in the matter of his guardianship ; the very reason why he should have remained sober on that court day, was actually the exciting cause that would have forced him to get drunk. This phenomenon may be explained in several ways ; the only one that I will mention here, is this : he had been partially under the influence of alcohol for a long time, the blood vessels of the brain would not contract promptly without their accustomed stimulant ; the excitement of the occasion would cause more blood to go to the brain than usual, therefore there was a greater demand for alcohol to enable the blood vessels to contract with more than ordinary force to prevent that fullness of the head and confusion of thought, which invariably accompany this condition ; but freedom from excitement and temptation, and the substitution of non-alcoholic stimulants for a time, and the presence of a man of strong will to help him to carry out *his desire* to abstain from the use of his accustomed stimulant, accomplished his purpose. A prolonged use of the same helps, followed by rest, good nerve tonics, and religious encouragement, gave the same lawyer a *start* on the road of sobriety that he has followed faithfully, until he can now stand the excitement and the trials of life with but little temptation to drink, and no help now save that which he receives from on high, and of a will power restored to its normal status. This is not an isolated case ; all who are familiar with the habits of drinking men, know that many of them drink but little or nothing for weeks or months, but if called

upon to perform unusual mental or physical labor, or excited by the sudden breaking out of a fire, the reception of startling news, either good or evil, the rapid loss or accumulation of money, great joy, grief or anger, all act as exciting causes to plunge them into another period of dissipation.

I would be glad to report a number of cases in this article, but since the space allotted to me is limited, and since I desire to present the views of a number of eminent men of Europe and of this country, I will only report a few, and then proceed to give the concise, but strong, expressions of the first men of the medical world.

Periodicity is as well marked in some cases of inebriety as it is in insanity or epilepsy, and more time is required in most of this class to restore the system to its normal status, and thus break up these periodical returns of the condition of brain and nervous system that invariably precedes their *sprees*, than of the regular drinkers. Two cases came under my notice in which their *sprees* occurred at the same time, though often weeks, and sometimes months apart, and though they were not associates and did not drink in the same neighborhood, being separated several miles from each other; five out of six times when one was drunk the other was also. Their *sprees* were not generally on holidays, or times of political excitement, for such things seemed to have little or no influence upon either of them; the influence may have been atmospheric, but my own mind is not made up as to what was the exciting cause, but the facts as above stated are well established. Many of the periodical cases while under treatment in the Sanitarium would go out through the city at times with perfect self-confidence, but as soon as the depression or other premonitory symptoms of an attack presented themselves, I have known them to go to their rooms and ask for medicine, and some ask to be confined to their rooms until the *spell* would pass off.

Mr. P. Dixon Cordell, who is connected with the house of Claflin, Allen & Co., of this city, and who gave his experience before a large audience in Jefferson City, and repeated it at the Rink in St. Louis, during the month of March, 1878, is a typical case of another class; he stated in his speech that he drank regularly for about twenty years before he lost self-control, attending to business constantly during that time, but at last he found himself in a vice, with no power to extricate himself; money, family, health, business, morals, mind, all suffered greatly from its power, and at times all hope of reformation was gone, and he was given up by his friends as a lost man; he could at times exercise sufficient self-control to abstain from the use of alcohol in all its forms, for a considerable period. During one of these spells of sobriety he connected himself with the church, and was prompt in the performance of every duty for months, but during all this time there was a *constant craving* for alcohol; this continued until his will power yielded again, and he fell; during the short spree that followed this fall, through the advice of his pastor, he came to the Sanitarium January 1st, 1876. In his case, *as in all others*, this *craving* is but a symptom of the diseased condition of the brain, nervous system and stomach; in this case, however, the stomach was the principal seat of the disease, and after the chronic congested condition under which it had been laboring so long, was removed by rational treatment, all craving disappeared, and for over two years he has been enabled to abstain from the use of alcohol with as little effort as at any period of his life previous to the time that he became the slave of alcohol.

A physician, who had been drinking for many years, entered the Sanitarium about fifteen months ago, and stated that he could not stop drinking at home because he could not write a prescription to save his life, in the morning, until he had drank about a glassful of whisky. "Yet," said he, "I was never

drunk in my life so that I would stagger, and I never act the fool when under the influence of liquor; my wife does not believe me to be a drunkard, nor do my friends, and yet I know that I am so dependent upon it that not an organ of the body will perform its duties aright unless I am full of alcohol." In less than three months he returned to his large practice, no longer dependent upon stimulants of any kind; he could have returned home sooner, but he desired to allow the mind and body to rest awhile from all labor, and thus have time to regain what they had lost.

Within the last three years many have entered, two physicians among the rest, who, when they tried to cut themselves off from the use of alcohol at home, invariably suffered from *delirium tremens* in a mild or severe form. We had no difficulty in withdrawing all alcohol in some cases at once, and in all others, in two or three days, by substituting non-alcoholic stimulants for a time, and helping the stomach to digest milk, beef-tea and other nutritious food.

I am glad to be able to state that not one case has resulted in *delirium tremens* in this institution in three years, notwithstanding the fact that we have withdrawn all alcohol in two or three days, from men who had been drinking from fifteen to thirty drinks per day for twenty years, and not one liquor or opium case has died in the institution in that time, and in all cases, after a short time elapsed, the general health of every one improved.

The following list of institutions, public and private, now in operation, will serve to show how rapidly the movement is taking hold of practical thought not only in this country, but in England and her provinces:

Washingtonian Home, Boston, Mass.; Appleton Temporary Home, Neidham, Mass.; Washington Home, Chicago, Ill.; New York State Inebriate Asylum, Binghamton, N. Y.; The Inebriates' Home, Fort Hamilton, Long Island, N. Y.;

Temple Home (for women), Binghamton, N. Y. ; Home for Incurables, San Francisco, Cal. ; Franklin Reformatory Home, Philadelphia, Pa. ; Walnut Hill Inebriate Asylum, Hartford, Conn. ; St. Louis Sanitarium, St. Louis, Mo. ; Parish Hall, Brooklyn, N. Y. ; Minnesota State Inebriate Asylum, Rochester, Minn. ; Obot House, Dunvegan, Skye, Great Britain ; Tiverton Home, Tiverton, Great Britain ; Balkham Asylum, Great Britain ; Cober House, Burton, Great Britain ; Blaireurus, Drumlithie, Fordoun, Great Britain ; Page Green, Tottenham, Great Britain ; Tower House, Leicester, Great Britain ; James House, Kensington Park, Great Britain ; Roxted House, West Dulwich, Great Britain ; Queensbury Lodge, Edinburgh, Great Britain ; Sinhorf, near Dusseldorf, Germany. Other institutions are being established in Europe and in this country, but we will not take time to refer to them here.

Stephen S. Alford, F. R. L. S., London, on the "Position of the Habitual Drunkards' Movement in England," says :

"The treatment and control of the habitual drunkard is still an unsettled question with the British public. The medical profession acknowledge : 'This advanced result of excessive intemperance is in many cases a special form of disease, allied to insanity, which requires special treatment, first to the recovery of those afflicted, and secondly, for the advantage and protection of them and society,' as affirmed at three successive annual meetings of the British Medical Association, representing more than 7,000 medical men ; the last held at Manchester, August, 1877. This association also considers that in the present state of the law such treatment is not attainable, and that it is desirable that legal provision should be made to render it attainable. It being found difficult to secure the co-operation of the general public through a medical association, a society was formed in the autumn of 1876, consisting of clergy, lawyers, and other influential persons. After much

careful investigation this society has formed a basis for legislation on the report of the special committee appointed by the House of Commons in 1872, to consider the case of the habitual drunkard. This committee of the House of Commons, after a full and exhaustive enquiry, reported to the House :

“ ‘That drunkenness may, and very frequently does, become confirmed and habitual, and soon passes into the condition of a disease uncontrollable by the individual, unless, indeed, some extraneous influence, either primitive or curative, is brought into play.

“ ‘That self-control is suspended or annihilated ; moral obligations are disregarded ; the decencies of private and the duties of public life are alike set at naught ; and individuals obey only an overwhelming craving for stimulants, to which everything else is sacrificed.

“ ‘That this condition is confined to no class, condition or sex, and hardly to any age.’

“ ‘This ‘society for promoting legislation for the control and care of habitual drunkards’ has prepared a bill, after much labor and care, taking the late Mr. Dalrymple’s bill as a guide, and the various legislative acts of America and Australia, and various other criticisms on the subject. This bill, as revised by the British Medical Association, and members of the Social Science Association, and a Parliamentary revising barrister, has been introduced into the House of Commons by Dr. Cameron, and read a first time. The delay that arose in preparing the bill, and the difficulty in securing a suitable member to introduce it, as well as the pressure of public business this busy session, has prevented it being read a second time.

“ ‘Seventy-seven petitions to the House of Lords and ninety-eight to the Commons have been presented in favor of the bill, signed by medical men, clergy, magistrates and other

influential persons. Dr. Cameron has warmly taken the matter in hand. He will introduce the bill again early next session, thus hoping to secure a full discussion.

“Many members of Parliament are favorable, and a large number will support any practicable proposal. The report of the success of American inebriate establishments helps to strengthen the cause.”

The following law is on the statutes of Connecticut :

Be it enacted, etc.,

SECTION 1. Whenever any person shall have become an habitual drunkard, a dipsomaniac, or so far addicted to the intemperate use of narcotics or stimulants as to have lost the power of self-control, the court of probate for the district in which such person resides, or has a legal domicile, shall, on application of a majority of the selectmen of the town where such person resides or has a legal domicile, or of any relative of such person, make due inquiry, and if it shall find such person to have become an habitual drunkard, or so far addicted to the intemperate use of narcotics or stimulants as to have lost the power of self-control, then said court shall order such person to be taken to some inebriate asylum within this State, for treatment, care and custody, for a term of not less than four months, and not more than twelve months; but if said person shall be found to be a dipsomaniac, said term of commitment shall be for the period of three years: Provided, however, that the court of probate shall not in either case make such order without the certificate of at least two respectable practising physicians, after a personal examination, made within one week before the time of said application or said commitment, which certificate shall contain the opinion of said physicians that such person has become, as the case may be, a dipsomaniac, an habitual drunkard, or has, by reason of the intemperate use of narcotics or stimulants, lost the power of self-control, and requires the treatment, care and custody

of some inebriate asylum, and shall be subscribed and sworn to by said physicians before an authority empowered to administer oaths.

SEC. 2. Any person committed as a dipsomaniac to any inebriate asylum in this State, under the provisions of this act, may, after one year of treatment in said asylum, be permitted by the managers thereof, to go at large on probation, and without custody or restraint, temporarily, or for a term of time, when and under such conditions as the managers of said asylum shall judge to be for the best interests of such patient.

SEC. 3. The managers, trustees, or directors of any inebriate asylum, established by the laws of this State, may receive any inebriate or dipsomaniac, who shall voluntarily, or by the persuasion of others, make application to be received into such asylum, and may retain such inebriate or dipsomaniac for a period of not less than four months, nor more than twelve months; and they shall have over such inebriate or dipsomaniac the same legal power of restraint as is given them by this act, in the case of persons committed directly by any court or other proper authority.

SEC. 4. Whenever any information shall be received by any judge of the supreme or superior courts of this State, that any person is unjustly deprived of his or her liberty, by being confined or restrained in any inebriate asylum of this State, such judge, at his discretion, shall appoint a commission of three persons, who shall hear such evidence as shall be offered touching the case, and without summoning the party before them, shall have one or more private interviews with such person, and shall also make due inquiries of the physician and superintendent having charge of said asylum. Said commission shall, within a reasonable time, make report to said judge; and, if, in their opinion, the party is not legally detained, or is fully cured or recovered, said judge shall issue an order for his or her discharge.

SEC. 5. The commission provided for in the fourth section of this act shall not be repeated in respect to the same party oftener than once in six months.

SEC. 6. Persons placed in any inebriate asylum, under any of the provisions of this act, may be discharged by the managers in whom the government of the institution is vested, pursuant to such rules and regulations as they may from time to time adopt in relation to patients and the management of the institution.

SEC. 7. The estate of any inebriate or dipsomaniac received by, or committed to any inebriate asylum, shall be liable for his or her support therein, and the costs and expenses of any of the proceedings herein provided for shall be paid in the manner, and by the person or party, that the court or judge before whom the case shall be had shall order and direct, and such court or judge is hereby authorized to issue his execution for such costs accordingly.

THE ESTABLISHMENT OF INEBRIATE ASYLUMS ADVOCATED BY
THE FIRST MEDICAL MEN OF EUROPE AND AMERICA.

Dr. Forbes Winslow, a distinguished physician of England, who has had a long acquaintance of thirty years with insanity and intemperance, states that inebriate institutions are the crying wants of the age. If we can deal with these cases in the early stage we can check and control them. This morbid desire for stimulants can be cured in many cases. If establishments were organized for persons addicted to habits of intemperance, hundreds would avail themselves of these institutions and voluntarily surrender themselves to control and treatment.

Dr. James Crichton Brown, superintendent of West Riding Asylum, at Wakefield, England, says: I believe inebriate institutions afford the only chance of curing or benefiting drunkenness.

Dr. Arthur Mitchel, commissioner of lunacy for Scotland, testified that he "strongly favored the special treatment of inebriates in buildings erected for that purpose, first, for the cure of the drunkard, and second, for the comfort and well-being of society. There are well-attested cures of inebriates: the *less confirmed* the more curable."

Dr. David Skae, physician to the Royal Edinburgh Asylum, Scotland, declares that a certain number of inebriates confined for a proper length of time in an asylum recover. The habit is removed and cure is effected.

Dr. Alexander Paddie, author and noted physician, Edinburgh, Scotland, testifies: "I favor the voluntary admission of patients, with the power of compulsory detention. I am aware of many very distinctive cases of recovery in asylums for inebriates who have been a long time under treatment."

Dr. John Nugent, inspector general of lunatics, affirms: "I think reformatories for inebriates essential to their successful treatment in all cases of great benefit."

Dr. Thomas B. Christie, superintendent of Insane Officers and Soldiers in the Indian Army, says: "I am convinced that hospitals for the cure of drunkards should be established, and I would make detention compulsory for a certain time. I should have asylums based on a plan of permanent recovery, for more or less of all patients would be ultimately cured."

Dr. Robert Druitt, the surgeon and author, England, declares that "inebriate asylums are the only salvation for inebriates, and are quite as necessary as lunatic asylums."

Dr. Dodge, former superintendent of the New York State Inebriate Asylum: "To secure all the benefits to be derived from medical treatment, we should have institutions for the reception of inebriates, where total abstinence can be rigidly but judiciously enforced for a sufficient length of time to test the curative powers of absolute restraint from all intoxicating drinks. When the craving for stimulants is irresistible, it is

useless to make an attempt to reclaim and cure the drunkard, unless the detention is compulsory, and there is complete restraint from all spirituous or alcoholic stimulants. All inebriate institutions should be public, founded and conducted by the State or corporation. Laws should be enacted which would provide for the detention of even voluntary patients, a proper period of time. Such a law would give authority to compel total abstinence during the entire course of treatment. For different classes of inebriates separate and distinct asylums should be provided. One for those who are able, or partially able, to pay for board and care, and who have healthy and temperate parents, are educated, but does not include those who are naturally vicious and corrupt. A large proportion of this class can be cured in an asylum."

The Board of Public Charities of Pennsylvania declares that "The inebriate needs an appropriate method of restraint, attendance, and treatment just as certainly as do the insane."

Dr. Thomas S. Kirkbride, superintendent of the Pennsylvania Hospital for the Insane, says that "the drunkard obviously cannot do anything without help, and without restraint it is impossible to effect a cure."

Dr. John Waddell, superintendent of the Lunatic Asylum, St. Johns, New Brunswick, testifies: "After much observation I am constrained to say that nothing short of legal restraint in institutions for the treatment of inebriates will fully answer the end."

Dr. Austin Flint, N. Y., in speaking of the inebriate, says: "The successful management is rarely practicable except by means of institutions in which the patient is under the same restrictions as in insane asylums."

The eminent Dr. Willard Parker, of New York, long familiar with this subject, testifies that "inebriety is curable, that the depraved appetite is overcome, as the diseased

condition on which it depends is removed, and in many cases the cure is radical and permanent."

Dr. Samuel Woodward, of the Massachusetts Insane Hospital, in 1833, declares that "inebriety is curable, and a large proportion of all the intemperate in a well conducted asylum would be radically cured, and return to society in full health and vigor."

Dr. N. S. Davis, of Chicago, an eminent physician, remarks that "the victims of alcoholic disease placed under legal restraint, in proper asylums, with medication, will effectually remove the disease and morbid appetite."

Dr. Arthur Mitchell, Commissioner of Lunacy for Scotland, at the Board last year said that "19 per cent. of insanity was due to intemperance. That the children of habitual drunkards are in a larger proportion drunkards, also more liable to acquire insanity."

Dr. B. W. Richardson, of London, Eng., an eminent authority on this subject, remarks, "In many of the insane asylums of England over 40 per cent. of all the inmates become insane from drink alone."

Dr. Shepard, physician of Colney Hatch Asylum, England, reports: "In the admissions to our asylum over 40 per cent. were due to inebriety."

Dr. Contesse, Superintendent of the Bicetre, near Paris, states that "over 25 per cent. of cases received are due to alcoholic drinking."

Dr. Forbes Winslow affirms "There is a morbid craving for stimulants which is clearly traceable to a brain condition. It is a form of insanity, although it is not recognized by law. Insanity can be clearly traced to habits of intemperance. I think chronic inebriety a form of insanity which ought not to be associated with ordinary cases of lunacy; that there are many forms of insanity caused by intemperance; that inebriate asylums will undoubtedly lessen the number in insane

asylums, because inebriety unchecked and untreated will in many cases pass into insanity."

Mr. Donald Dalrymple testified that "no greater cruelty and injustice could be inflicted than by confining an habitual drunkard in an insane asylum."

Mr. G. W. Mould, Superintendent of the Lunatic Asylum at Cheadle, England, testified that "that about 15 per cent. of the insane in Lancashire, England, is directly attributable to intemperance."

Dr. Thomas B. Christie testified that "he thought 19 or 20 per cent. of the cases of insanity under his care was a low average to attribute to intemperance."

The report of the England Commission of Lunacy for the year 1876, examined into the causes of insanity in 66,800 cases now under treatment in the British Isles. Over 15 per cent. is directly traceable to inebriety. They affirm that no other cause yields so many cases of insanity, and if a more minute examination could be made, probably over 45 per cent. of all insanity would be found to originate from drunkenness.

Dr. Austin Flint says: "Dipsomania should be treated as a form of mental derangement."

Dr. Pliny Earle, of Northampton, Mass., in his report for 1875, declared that "drunkards are pests to insane institutions, and special asylums should be organized for their treatment."

Dr. John S. Butler, former Superintendent of the Retreat for the Insane, Hartford, says: "Inebriates cannot be successfully treated in insane asylums, but I have full faith in their recovery when detained and treated in inebriate institutions."

Dr. Henry Maudsley: "Next to inheritance, inebriety is the most potent factor in the production of insanity."

Lord Shaftesbury, Chairman of the English Commission on Lunacy, reported that "six out of every ten of the insane

become so through the direct or indirect result of alcohol."

After giving a lucid result of his own observations through a period of forty years, on a field not very limited, Dr. Davis goes on to say :

"If these views concerning the cause, nature and tendencies of inebriety are correct, the principles that should govern in its management are easily deduced, and may be expressed in few words, as follows :

"*First.* To remove the inebriate from the further direct action of the cause ; that is, to separate him from the further direct use of alcohol or whatever intoxicant he is accustomed to use.

"*Second.* To subject him to such intellectual and moral influences as will fully enlighten his mind in regard to the effects of alcohol on the human system, and arouse his moral faculties and conscience to a more active appreciation of his duties and responsibilities towards himself, his fellow-men and his God.

"*Third.* To secure for him such hygienic and medical treatment as the morbid condition of his mental and physical system may need.

"The whole class of drinkers or users of intoxicating agents may be divided into three groups or subdivisions, viz: moderate drinkers, or those who do not use enough to produce intoxication and consequently are not classed as inebriates ; these only require a faithful application of the means indicated in our second proposition, viz: intellectual and moral enlightenment.

"The second group embraces all those who have actually become so far addicted to the use of intoxicants as to become more or less frequently intoxicated, but yet are capable of exercising much self-control, and are susceptible of a strong and honest desire to be free from their vicious habit. These need, at least, temporary separation from their accustomed

drinks and comrades under such circumstances as will give them the full benefit of intellectual and moral enlightenment, with such moderate hygienic and medical treatment as will aid in removing most effectually whatever morbid effects may have been induced in their physical systems.

“ The third group or division embraces the whole number of those who have become confirmed drunkards, substantially incapable of self-control, and unsafe as members of families or communities, and substantially disqualified for discharging the duties of good citizens. In these the morbid effects of the long continued use of intoxicants on the structures and functions of the individual are such, that nothing less than a protracted isolation, accompanied by a faithful and persistent application of all the principles of management above enumerated, will afford any fair prospect of recovery.

“ In rendering the foregoing views available in practical application, it is evident that we need two classes of institutions or asylums for our end—one specially adapted to the accommodation of those belonging to our second group of cases. These institutions should be furnished with pleasant and comfortable accommodations, and all the means for intellectual, moral, social and medical treatment, all to be administered in the spirit of genuine kindness and sympathy. Admission to and stay in these should be entirely voluntary on the part of the patient and his friends, subject to such rules as are necessary to ensure proper order and discipline on the part of all inmates.

“ The Asylums and Homes already established afford very good examples of this class.

“ The second class of institutions should be specially adapted to the wants of those we have included in the third group of drinkers—the chronic or persistent inebriates. These should be established and maintained under State or municipal authority; and in addition to the means of intellectual, moral,

social and medical treatment belonging to the first class of institutions named, these should have regular systematic and useful work provided for all the inmates. Admission to these should be through legal process, with legal authority to detain for a sufficient length of time to admit of thorough renovation and recovery. Our whole system of police management of drunkenness should be changed. Instead of repeated arrests, petty fines, and thirty, sixty or ninety-day sentences to Bridewells or other prisons, in direct contact with other criminals, which all past experience has shown only aggravates the evil, the law should provide for having complaints against all this class lodged with the Judge of the county or other court of record, and such judge should be authorized, on the certificate or testimony of two competent and well known physicians, to commit the party to an asylum such as we have indicated, for a term not less than one year nor more than five years, unless sooner discharged for good conduct and full recovery, by the superintendent in charge of the institution. Under such a system of management this class of institutions could be made very nearly or quite self-supporting, and a very large proportion of those brought under their influence permanently restored to health and good citizenship. Such a system would place the legal relations and personal liberty of the confirmed inebriate on the same level with the insane, with institutions specially adapted to effect his reformation, and at the same time protect their friends, families, and the whole community from their depredations and crimes, so constantly being committed by the class to which he belongs.

“ I might fill a volume in giving the details of managing the two classes of institutions here described, and the benefits direct and indirect to flow from them, but I have neither the time nor the inclination to do so at present. I have only aimed to give you in the most concise and plain manner possible

the conclusions of a long life of observation and study concerning this whole subject."

The following is the resolution which was reported by the section on Habitual Drunkards of the British Medical Association, and unanimously endorsed by the Association itself:

"*Resolved*, 1st. That it is the opinion of this section of the British Medical Association that legislative action is imperatively necessary for the treatment of the habitual drunkard, and that this object would be best effected by the establishment of distinct institutions for their treatment.

" 2d. That it is the opinion of this meeting that the establishment of reformatory institutions for the confinement of drunken offenders during lengthened periods ought to be urged on the Government."

The American Association, for the cure of inebriates, at its annual meeting in 1871, resolved, "That it is the duty of the legislatures, as a matter of *State economy*, to provide means for the erection and encouragement of hospitals for the detention and treatment of confirmed inebriates."

The Association of Medical Superintendents of American Institutions for the Insane, May, 1875, resolved, "That it is the duty of each State to establish and maintain a State or public institution for the custody and treatment of inebriates, on substantially the same footing, in respect to organization and support, as that upon which the insane are organized and supported, and that they *shall not be admitted into asylums for the insane*."

The American Medical Association, a body of physicians representing every State in the Union, at their June meeting, 1876, resolved, "That special treatment in institutions adapted to the purpose is required for the cure of the inebriate, and it is the imperative duty of each commonwealth to establish and maintain public institutions for the treatment and cure of inebriates."

THE OPIUM HABIT AND ITS TREATMENT.

It is not my purpose to present an article at this time for medical men, but shall treat the subject in such a manner as to aid non-professional persons to see it in a different light from that in which it is generally viewed. No class of sufferers on earth need, and in most instances deserve, more sympathy and assistance than "Opium Eaters."

Having had under treatment a number of these patients at different periods during the last sixteen years, and having under my care from two to ten cases every day during the last three years, at the same time corresponding with many others, I believe that I am in a condition to understand their trials and the nature of their disease much better than I ever could have done under other circumstances.

The first case that came under my notice was in the year 1862, while surgeon in the Southern Army. This patient was a physician and a man of intelligence, who at one time stood well in his profession, and, as a man, was respected by all who knew him. Opium, like quinine and many other medicines, was difficult to obtain in the South at that time, and the doctor, like many other opium habitues, often failed to obtain a sufficient amount to "support him." Some weeks previous to my seeing him for the first time, he had deceived a surgeon of one of our regiments, and thus obtained a large quantity of gum opium; but his treasure was not inexhaustible, and the quantity used enormous, until the last grain was gone. The usual symptoms following the sudden withdrawal of long-used stimulants and narcotics supervened. "A crazy man is dying," was the notice I received, and hurrying down with a physician who had been watching his case the day before, the "human wreck" was found certainly near death's door. No pulse could be felt at the wrist, breathing barely perceptible, countenance pale, and surface of the whole body cold and

moist. The uncombed hair, ragged and dirty clothes, and general appearance of the man, would have made me believe him to be a member of the lowest social and intellectual grade of humanity; but the small hands and feet, delicate skin and Grecian features, with well-formed forehead, were unmistakable evidences of the fact that he was not. Stimulants applied to the nostrils, also to the wrists, ankles and spine, aroused him sufficiently to enable him to swallow; and since we had no better form, we administered gum opium, in four grain doses, until he had taken sixteen grains. This, assisted by alcohol and quinine, restored him to something like his normal condition. Few men could plead more eloquently or pathetically for life than did this unfortunate being for opium. Opium *was* life to him, and its sudden withdrawal was *death*. All will admit that this man needed sympathy and assistance; but some will say that he did not deserve it. If you act imprudently, and thereby develop pulmonary consumption, or cancer, in the long months or years of misery that you suffer, what kind of a world would you think this to be, if every call you made for sympathy and assistance was met by the reply: "You caused your suffering by imprudence or sin; we will not give you aid or sympathy?" "Let him that is without sin, cast the first stone." The only Being, who was "tempted in all points like as we are," and yet was "without sin," came to "seek and to save the lost;" and when on His holy mission He "opened the eyes of the blind, made the lame to walk, and cleansed the leper," *without stopping to ask the cause of their malady*.

Persons under the control of this poison receive but little sympathy from the public; first, because so many men look upon the opium eater of America as they do the opium smoker of China. Secondly, because most men think that all an opium victim has to do in order to free himself from this "habit" is to "determine to give it up," and the work is

accomplished. The Chinese generally commence and continue the use of opium, as is the case with whisky in this land, simply for its pleasant effects, or as the result of social customs; but in this country, since no such social custom exists, very few begin its use in this way. A large majority of the "slaves to opium," in this country, did not forge their own chains, nor bind them about their necks; but they were forged and bound by another's hand, and in many instances, the hand of a friend. I believe it is Scott's "Black Dwarf," who cursed his enemy by giving him money; but if I wished to be a successful demon, I would give my enemies opium, until the "habit" was fully formed, and then supply them one day with all they could use, and give them none for the two days following. By continuing this course they would have torture more exquisite than that of Tantalus.

Mr. A., the merchant who reported his case to the *St. Louis Globe-Democrat* of March 9, 1878, suffered from sciatica for many months, and no sleep or rest could be procured, except by the use of opiates. Who, familiar with the excruciating pain of this jumping toothache in the leg, will condemn the sufferer for submitting to the use of the only remedy that he could find to secure temporary ease? Yet this led to the use of twelve grains of morphine, per day, by the hypodermic syringe, or an equivalent of at least twenty-four grains by the mouth—a quantity, per day, sufficient to kill twelve men, unaccustomed to its use. When he entered the St. Louis Sanitarium, his body was marked with deep scars, seventy odd ulcers having been produced by the use of the hypodermic syringe, a number of them running and quite painful, when I first saw him; and almost every square inch of the skin on his arms, legs, and abdomen, bore marks of the punctures of the needle. Why did he not reduce it gradually, or in some other way abandon its use? If you struggle as earnestly to do your duty as this victim of morphine did to become free, you

will, certainly, be a model man. I will speak of this case again.

Mrs. B., the wife of a minister, and a lady of culture and refinement, formed the "habit," while suffering from a violent neuralgia for months, and it was administered by an intelligent physician. After this, she made an earnest effort to abandon its use, and since she was not perfectly under its power, became comparatively free, but an attack of cholera supervened, in which opium was freely used again in spite of her protest. As soon as she was in a condition to try again to save herself, two of her children became dangerously ill, and for three months, two-thirds of every night and all of every day were spent by their sick bed. Her husband and daughter were prostrated, and months elapsed before she was free from special care and labor in the sick room. During all this time the supporting influence of morphine alone would enable her to perform the difficult labors of wife and mother; but at the end of this term she found herself a *child in the hands of a giant*.

Some persons ask, "Why is not opium abandoned as a medicine?" Few remedies known to the medical world have such power for good as an anodyne and hypnotic; as such, it has been a blessing to millions, and has saved thousands of lives. But its value does not end here, for there are many diseases in which no pain or loss of sleep calls for its use, and yet where it seems indispensable as a curative agent. Until some equally valuable and less dangerous substitute is found, the physicians can not be blamed for using it. In ninety-nine out of every hundred cases in which it is used as a medicine no evil results follow, and in a large majority of the cases, these results from its use could be prevented by the caution of the physician or the prudence of the patient. Many persons finding that their family physician is giving them some form of opium, send the next time for the drug themselves, instead of asking the doctor's advice. Pleased with the result, they

continue to send until the habit is formed. Alcohol is unlike opium in many particulars. The former is a poor medicine at best, and substitutes have been found that will take its place in almost every disease. It could therefore be abandoned as a medicine. To dispense with the use of alcohol in other sciences and the arts, would be much more difficult; but we suppose that it possibly could be substituted by some less dangerous agent.

All persons do not begin the use of opium in the way alluded to above. Many who were once in affluent circumstances and then are suddenly reduced to a life of poverty and labor, resort to the use of morphine on account of its *primary* exhilarating influence. Under its mysterious charm some are enabled for a time to forget their privations and live in dream-land, but awake at last to toil night and day, even though the riches are restored; for after a certain period "every duty seems a task," and a "feather becomes a mountain in weight." Ignorance of its evil effects often causes persons to fly to the bottle of morphine to allay the least pain or arrest the most trivial wakefulness, and thus become slaves to this drug.

As strange as it may seem to some, I can state, and will be sustained by a majority of physicians, that the "opium habit" is often formed, and at times in no small degree, in infants not over six months old. With some mothers, every cry must be quieted with *medicine*. The family physician refuses to prescribe, the mother sends for some "soothing syrup," and is delighted to find that this *simple* remedy secures "perfect rest," ignorant of the fact that her child is *stupefied with opium*. Continue this plan and the child becomes an "opium eater."

The *demi monde* begin the use of opium, no doubt, to lull to rest the conscience and to shut out the visions of home and a former virtuous and happy life. I have never treated any

of this class, and would have little hope of benefiting them, for, while leading such lives of sin, they would soon resort to its use again.

Some students in our leading colleges begin the use of opium, vainly imagining that the brilliancy and power of De Quincey, Coleridge, Poe, and other distinguished writers, were produced by this wonderful exhilarant. No amount of opium or whisky can ever cause an idiot to write a book. The stimulants and narcotics are not the power, or the genius, but only the whip-lashes applied to the thought and imagination. In the above instances these great men would have been greater if they had been saved from the chains of inebriety. The whip-lash can never cause the Shetland pony to pull the load of the draught horse, nor can it give the mule the speed of the Arabian race horse. It is equally absurd to expect the very agents of destruction used by the above named men to cause an ordinary mind to give birth to a fine poem or a strong essay. All who are familiar with the history of mankind in any locality, will say that sooner or later, all minds, small or great, are weakened by, and finally must succumb to, the destructive effects of these powerful agents. But a small quantity is necessary to produce the exhilarating effect sought for by these students, and some editors and authors whose brains are overworked; but after it is used once the desire for it increases, and many repeat the dose until the "habit" is formed before they are aware of it, and it continues to create its own *demand*, not permitting the man to perform the most ordinary task without resorting to this broken reed as a staff. The "Raven" would perhaps never have been written by Poe but for the influence of stimulants, but Milton's brain could never have conceived "Paradise Lost," if it had been subjected to the distortions of opium or alcohol. The "Raven" is the legitimate production of a mind excited by artificial stimulants, while "Paradise Lost" is the natural

offspring of a healthy and well balanced brain stimulated only by the warm blood as it comes flowing from a manly heart filled with love to God and sympathy for fallen man.

As a medicine, used by intelligent physicians, opium is one of the greatest blessings to mankind; nothing in the *materia medica* is more useful in alleviating pain and lessening the ills of suffering humanity, yet few medicines on earth are so well calculated to lead to a life of pain, disease, degradation, slavery, insanity and a miserable death. Its powers for good or evil can hardly be over-estimated. It will lull any pain, and yet the pains of an opium eater, when his daily allowance is removed, are beyond description. It will produce sleep in the most restless and frantic patient; but what exceeds the restlessness and continued insomnia in those who, *unassisted*, attempt to abandon the continued use of morphine; and in the hands of the ignorant, careless or vicious, how many go to sleep under its influence never to awake again! So soothing, so alluring, is it strange that in this world, where so many suffer with pain, long, restless nights, and ills of many kinds that can be controlled for the time at least by opium, that many should contract the habit of using it regularly, and finally die in its grasp? Men may not need it much at first, but if its use be continued long, it creates *its own demand*, and there is no rest or peace without it. Especially is this the case when we remember the fact that the great mass of even intelligent people are so ignorant as to its tyrannical power, and of the ease with which they may become its slaves. Persons who are most sensitive to pain are generally more agreeably affected by this class of remedies, and therefore more liable to continue this use. For this reason more women than men are ruined by it. Those who resort to it on account of an over-worked brain are perhaps equally in danger; but all men and all women who continue its use for any great length of time will be its victims, whatever be their reason for using it,

or their natural self-control in other matters. Everyone who will read the "Experience of an Opium Eater," by DeQuincey, will shudder at the thought of starting for this mirage.

In the history of those who are enslaved by it, the following symptoms present themselves in a greater or less degree of severity: Languor and an indisposition to mental or physical action; as the effect of the last dose dies out, restlessness, inability to sleep, and pain in the limbs, often mistaken for neuralgia, rheumatism, &c.; another dose is taken, and under its exhilarating and supporting influence mental and physical vigor is restored, work is despatched readily, all pain and restlessness disappear, while sweet, balmy sleep is secured. Its repetition increases the desire for its use the next day, and they often bless this wonderful friend of man. The quantity *must be increased* gradually in order to secure the desired effect, and slowly, *but surely*, the amount increases from the one-eighth of a grain of morphine to two, four, eight or ten grains per day; and this amount, instead of satisfying, soon only tantalizes them, and they begin and continue a battle for life to prevent its growth, or go on enlarging the quantity until no amount will suffice to produce ease, or the system refuses to take it up. Then a rush is made for whisky to help the failing vital powers, and by the addition of this elder brother of opium, death, yea, a horrible death is the result.

Early in the history of the same cases you notice a tendency to procrastinate every duty, absent-mindedness, loss of memory, vascillating temper, peevishness, alternating with perfect calmness, and joy, with inexpressible gloom. The eye becomes remarkably brilliant or strangely dull. The thoughtful and devoted wife and mother changes to the listless dreamer, or becomes cold and stoical.

Among the saddest effects of opium upon its victim may be mentioned first, the weakening, and latterly the destruction of the will-power, often depriving those who were firm as a

rock of all self-control. Every promise is broken, every good resolution abandoned, and almost every obligation violated. In its fearful clutches the frank learn to deceive, the naturally truthful to lie, the proud will beg, and if deprived of opium, many honest men will steal in order to obtain it, if it can not be secured in any other way. The conscience and judgment generally yield much more slowly than the will, and as a result, after any of the above named acts are perpetrated, remorse of the most poignant character follows, and often insanity is produced, or suicide is committed, while writhing under the shame.

The leathery condition of the skin, and other such symptoms might be mentioned in this article, but I will not extend this part of the subject, but will present some views as to the Prevention and Cure of the Opium Habit.

Under this head I will state, first, that efforts should be made at once to inform the public of the danger of opium. The seminaries and colleges should have a brief presentation of this subject; secondly, our religious and secular papers should give more space to it. Every pulpit of our land should sound the warning.

The laws should be rigidly enforced as to the sale of opium, except on prescription of competent physicians; the importance of this arises, first, from the effects of the poison as briefly detailed above; and secondly, from the extent of its use.

The following table, made by D. M. Stone, one of the editors of the *New York Journal of Commerce*, a statistician of repute, shows the amount of opium used in the United States:

1840, 24,000 lbs., price at the time \$4.50 per lb.; 1850, 87,000 lbs.; 1860, 105,000 lbs.; 1867 (items *vide* U. S. Report on Com. and Nav.), 135,350 lbs. opium, \$483,000; 9,850 lbs. opium, 5,400 of Extract, \$40,000; 785 lbs. opium, 981 T. oz. Morphia; making a total of 145,985 lbs., costing \$525,225.

In addition to this half-million dollars per annum for opium in the regular way, the amount smuggled into this country is immense, and if it could be ascertained the facts would be much more astounding.

Dr. Alonzo Calkins, who has given so much attention to this subject, estimates that only about twenty-five per cent. of this enormous amount is used as a medicine in New York City. This ratio no doubt will apply with equal correctness to the other ports of the United States, thus showing that America, if she continues, will some day rival China in this form of dissipation. At this time we stand near the front rank in the number destroyed by alcohol, and when opium and chloral have time to develop their strength, it may be that those who still remain unenslaved by either of the above tyrants will take steps to protect our posterity and our nation from ruin.

Since the large majority of opium eaters manage to hide their "habit" from the world, we know of no way, except the above, by which an idea of the *extent* of the illegitimate use of narcotics can be formed.

What can be done for the victims? First, the use of the above and similar means to prevent the production of new sufferers. Those under its power should be saved. There is a time in the history of all these cases, the periods depending upon the amount taken and physical and moral courage of the individual, when opium in its various forms can be abandoned; but once the habit is fixed, they should immediately seek an asylum, where this class of sufferers are understood, and where kind and rational treatment is to be had. The usual practice of shutting them up in a room and suddenly withdrawing the opium is a cruel and unnecessary one.

When alcohol is withdrawn suddenly, in many cases no evil results follow; but in *every case* in which the system is

under its power, the sudden removal of opium is followed by excruciating pain in every limb, long, sleepless nights, diarrhœa, a dread of some impending evil, night-sweats, great depression of the heart's action and of all vital powers, vomiting, sneezing, often so violent that the blood flows in a stream from the nose, and in females the menstrual flow adds a serious symptom. While suffering from these and other symptoms that I will not take time to mention here, some commit suicide, while others die a most horrible death.

Now, so many and different are these symptoms that they can not all be controlled or alleviated in a satisfactory manner, where the amount of opium used has been considerable. The chloral, belladonna, whisky and other such remedies only increase, instead of alleviating, these troubles, and the poor creature has to "suffer it out," if nature does not yield and death follow; or, as is generally the case, there is a resort to opium again. Even where opium is removed in this cruel manner, the shock to the system is so great that it is months before they recover their normal strength, or the patient, hardened and embittered by the *torture* inflicted upon him, returns to the opium again to "spite" those who forced him to endure such suffering.

A physician who has lost two cases while treating them by this mode, said to me: "Let them suffer; they deserve all they receive." We have no legal or moral right to torture any one, even though he has sinned against God and injured himself; but it is our duty, as medical men, to relieve the suffering of *even the most abandoned*, in the most humane manner possible. As we stated above, a large majority of those with whom I am familiar, did not begin this habit voluntarily or intentionally, but used opium first as a medicine, and knew little of the danger until they were in its strong chains, without power to extricate themselves. I do thank God that there is a humane and successful method by which these

unfortunate brothers and sisters of ours can be cured. Little or no pain, not much loss of rest, *but little* inconvenience or danger of any kind, *need attend the treatment*. This is by a gradual reduction of the opiate, and controlling the unpleasant symptoms that present themselves, by the use of other medicines. The gradual reduction alone requires so much time, and is attended with the above named symptoms in a limited degree, therefore requiring all the patience and fortitude of a strong man, or long confinement, and constant watching is necessary when this is attempted at home. In an institution, however, much more liberty can be permitted, with the assistance of remedies that prevent the distressing and annoying effects that invariably attend the gradual reduction of opiates. By this liberty given, and confidence shown, the will power, self-respect and esteem are increased, for the patient feels that he is assisting in his own cure, and that he is a *patient* and not a *prisoner*. Again, when the narcotic is withdrawn, either suddenly or gradually, for some time after a comparative degree of comfort is reached, there is still a want of something, they hardly know what, which frequently causes them to return to the use of their poison. This "want" is the result of impressions made by the long use of narcotics and can be removed by judicious treatment.

I do not here attempt to enter into the details of the medicines used in the management of this disease, because they are quite numerous, and it would require much more space to indicate the peculiar circumstances under which one should be used in preference to another, since I have no routine treatment or stereotyped plan to follow. Every medical man will see at once what a variety of changes would be necessary in the treatment of such a malady, when he has every degree of its advancement to manage, and all kinds of temperaments and constitutions to deal with, often complicated by local or

constitutional diseases, some of which were the original cause of the use of opium.

Mr. A., the merchant referred to in the beginning of this article, suffered in the manner stated, but I was enabled to remove the twelve grains of morphine that he was taking hypodermically, and withdrew all other medicine in about two months. He remained for a few weeks after this, however, to become accustomed to his new life; after this he returned to his former life as a merchant, has performed all the duties usually performed by such men, has gained twenty-seven pounds in flesh, and enjoyed perfect health. During the eight months that have elapsed since he left he has had no desire for opium. His treatment was attended with but few of the annoying symptoms that he had experienced in his former efforts to cure himself. The light degree of suffering may be estimated, when we state that he did not fail to have an appetite for his meals, three times a day, during the whole of his treatment, and he did not fail to sleep at least three hours any one night. To be brief, he states in the article in the *Globe*, that he suffered less during treatment than he did when taking his full amount of opium.

This is a typical case of those treated in this institution during the last twelve months, except in a few cases where the patient insisted upon a sudden withdrawal of the opium, hoping by this plan to save time.

In my first cases in the army, and in some cases since that time, I have withdrawn a large amount of opium at once, but the suffering was severe, in spite of the means used to lessen the disagreeable, and in some cases dangerous, symptoms that followed. I could, in a degree, modify all the evil results, but not sufficiently to make the patient at all comfortable for some days and nights after its withdrawal. Whisky, chloral, and other narcotics only prolonged the suffering. The use of these articles after a patient is cured, I believe to be the

principal cause of a relapse. During a period of three years, in which a greater or less number of opium cases have been under my care, not one has come to the Sanitarium who has not returned to his or her home *free from the power of opium*; but two have relapsed and both of these by first using alcohol to excess. Among those treated were some who had been slaves to opium as long as twenty years, and two of them had used, for months, as much as sixty grains of morphine per day. A large majority of persons die, or become insane before they reach this quantity, but a few persons seem to have the capacity to use this enormous amount, and yet live and retain for a time a reasonable degree of mental power.

I do not believe that any such degree of success would have attained the treatment of the same number of patients belonging to the lower class of society. Having had only men or ladies from the better class, who had good home influence, mental, moral and social training, all of which aid greatly in the management of this class of sufferers. Having had but little public funds, we could admit but few who were unable to pay for help, and these were selected from the more refined and intellectual portion of the applicants.

In conclusion, I will state that after many years of experience I can now assert unhesitatingly that the medical profession has reached a point where any opium habitue who desires to be cured, and who is not suffering from cancer, insanity, or some such disease, *can be cured*, and cured *without being subjected to the tortures that once attended all remedial efforts*

If this incomplete article be the means of throwing light on this important subject, or prove a warning to some who are beginning the use of opiates, and secure more sympathy and assistance for "opium eaters," I will feel well rewarded for my labor.



Yours truly
W. F. Spalding.

THE LICENSE LAW.

ITS RELATION TO THE REFORM WORK AND ITS ACTUAL OPERATION IN THE COURTS OF MASSACHUSETTS.

At the hearing given by the Legislative Committee on the Liquor Law, January 30, 1878, Mr. W. F. Spalding, of Boston, addressed the committee upon the relation of the license law to the reform work and upon the execution of the law in Massachusetts. He spoke as follows :

Mr. Chairman and Gentlemen of the Committee:

The avowed purpose of all laws in relation to the sale of intoxicating liquors is the prevention of the evils which follow from their intemperate use. License laws and prohibitory laws alike seek this end. The methods of accomplishing this purpose are various. Underlying them are theories differing widely in all their essentials. The license law is based upon the theory that it is possible to place such a guardianship upon the drinking classes that they will confine their use of intoxicating beverages within the bounds of moderation, so that no evil will come to the State from their use. The restrictions of the law are all based upon this theory. Its first restriction is upon the hours in which liquor may properly be drank. The license law assumes that the drinking classes can not be trusted to follow the promptings of their own appetites after midnight, nor before six o'clock in the morning; and the sale in those hours is therefore prohibited. Its second restriction is upon the methods of drinking, based upon the assumption that the

drinking classes can not be safely left to follow their own inclinations in this respect. It therefore carefully prescribes the methods. Liquor may be drank where it is bought, or at home. If the drinker is to consume the liquor where he buys it, he must purchase it only at a hotel or restaurant, and must take his seat at a table; he can not be allowed to assume a perpendicular position at a bar. He may, however, buy unlimited quantities of liquor, and drink in any attitude he pleases, outside the licensed place. The law assumes that no harm can come from sending a man home with any amount of liquor to be drank in the presence of his family—even to beastly drunkenness. It therefore places no restriction here. Another theory of the law is that no harm can be done by selling intoxicating beverages to a person who is nearly drunk. It accordingly permits the rumseller to sell the last glass which makes a man drunk, but wisely forbids the sale of another glass after he has become drunk. The law also assumes that no harm can come from selling liquor to reformed men; it accordingly places no restraint upon those who would sell to this great class. No sales can legally be made to a drunkard; but when he has reformed and partially regained his lost manhood, he is, in the eye of this law, a proper person to be trusted to buy as he pleases. The law further assumes that persons twenty years old and under, are not to be trusted to buy intoxicating beverages; the moment they pass from twenty to twenty-one years of age the danger ceases, and they may buy and use under the restrictions named. Alcohol, unmixed with other poisons, is considered harmless to the drinker; the restriction at this point is upon the introduction of other poisons than alcohol. No one, the law further assumes, can be trusted to buy liquors on Sunday unless he is a guest at a hotel. Men and women who live in their own homes can not be allowed to buy, even in a restaurant, on Sunday. The only mitigation of the severity of this rule is

that they can buy all they want on Saturday, carry it home, and drink as they choose on Sunday.

Here, then, are the restrictions which the friends of license think it necessary to throw around the sale and use of liquor. They assume that the evils of intemperance will be prevented if these restrictions are observed. They place no restraint upon the sale of pure liquors to adult persons, male or female, who are sober enough to stand—provided they sit at a table—during eighteen hours in each twenty-four, permitting those who wish to drink during the other six hours and on Sunday to lay in an ample supply for that time. It is claimed that these restrictions have decreased drunkenness. I trust that before these hearings are closed some friend of the law will show where there is in them all anything to prevent an adult person from getting drunk as often as he chooses. It must be apparent to all that every one of the 18,000 persons arrested for drunkenness in Massachusetts last year could have become so if every provision of the law had been observed.

The petitioners hold another theory, and claim to be able to show that no law has ever been passed, or can possibly be framed, which will permit the moderate use of intoxicating beverages, and at the same time prevent the immoderate use and the attendant evils. The drunkenness which exists under the present law, exists *according to law*. So long as any sale is permitted these evils will follow, no matter what restrictions may be imposed. We therefore ask for the entire prohibition of the sale of intoxicating beverages.

Before proceeding to speak of the results of the law, I desire to ask your attention to the manner of its enforcement by the authorities of the State. And let me say, in passing, that the drunkenness which exists does not to any appreciable degree depend upon the non-enforcement of the restrictions of the law. It is really immaterial whether rum is sold by a licensed dealer or in violation of law. Much stress is laid by

the License Commissioners of Boston upon the fact that few are selling without licenses. As a question of revenue this is important ; as regards intemperance, a glass of whisky sold by a licensed dealer produces the same result that would follow its sale by an unlicensed one. The facts I shall present will be offered mainly to show the utter disregard of the provisions of the law by all grades of officials.

In order that we may see exactly how the law has been enforced by the courts, let us carefully trace the cases, and see the results, first, in the lower courts, and afterwards in the superior courts. During the year ending September 30, 1877, 3,018 cases were begun in the inferior courts (police and municipal courts, and those of trial justices), and 354 cases left over from the previous year were disposed of—a total of 3,372. Of these, 305 pleaded guilty, and 162 *nolo contendere*—a total of 467 who admitted their guilt. In the 2,129 cases tried, 1,689 were convicted ; 358 were acquitted, and 82 were bound over. Of the 2,156 who were convicted, either upon their own admission or by the courts, only 1,558 were sentenced, and of this number 1,118 appealed to the superior court, leaving the whole number who paid their fines 440. That is the net result of 3,372 cases thus far ; 289 cases were *nolle pros'd* ; 63 others were *nolle pros'd*, or quashed for informality ; 149 were defaulted ; 64 were not arrested ; 151 were laid on file.

Let us next look at the result of cases in the superior courts. 2,062 cases were begun during the year, and 731 cases pending from the previous year were disposed of—a total of 2,793 cases. Of these, 258 were not indicted ; 172 *nolle pros'd*, or discharged ; 90 were *nolle pros'd*, or quashed for informality—a total of 520 which resulted in nothing. In the 180 jury trials, 65 were acquitted, and in 18 the juries disagreed, a total of 83 more which had no result. The district attorneys laid 1,127 others on file. Here is a total of 1,730 cases which practically came to naught in the superior

courts, as follows: Not indicted, 258; *nolle pros'd*, or discharged, 172; *nolle pros'd*, or quashed for informality, 90; acquitted by juries, 65; juries disagreed, 18; laid on file, 1,127; total 1,730.

Juries convicted in 97 cases; 310 pleaded guilty; 9 pleaded *nolo contendere*, a total of 416 cases, and there were 543 cases pending at the end of the year. (This accounts for all but 104 cases. Some of the returns made by the courts do not "balance," but the discrepancy is so little as not to affect the result materially.) There were 605 persons sentenced during the year—only this, and nothing more, as the net result of 2,793 cases appearing on the dockets of the superior courts for 1877, and of these 24 appealed to the Supreme Court. Adding the 581 cases not appealed to the 440 which paid fines in the lower courts, and we have a total of 1,021 which have been prosecuted to final judgment during the year, and of these, 786 acknowledged their own guilt. Aggregating the cases which failed, or were abandoned in all the courts during the year, and we have the following results: Laid on file, 1,278; *nolle pros'd*, 614; not indicted, 258; acquitted, 423; juries disagreed, 65; total 2,638.

The entire cost to the liquor traffic can not have exceeded \$200,000. What effect could that have upon a traffic having annual sales of \$28,000,000? Is it a wonder, gentlemen, that with such an enforcement, nearly one-third of all the open grogshops in the State are unlicensed? Of the 6,838 which pay the United States tax, less than five thousand have taken out licenses under the State law. The wonder to me is that anybody took out a license.

In this misuse of his powers the district attorney of Suffolk County takes the palm, having laid 854 cases on file. Only 29 cases were tried before juries in Suffolk County last year, and of these only 14 were convicted. It used to be said that public sentiment was not up to the level of the prohibitory law,

rendering it impossible to obtain convictions before Boston juries. Is it possible that public sentiment is not up to the level of the *license* law?

Gentlemen, we have one thing to ask of you upon this point. Whatever law is upon the statute book, make provision for its rigid enforcement. Take away the power of district attorneys to lay cases on file; requiring the consent of the court to such a disposition of any case. Provide some kind of police force, also. The existence of nearly two thousand unlicensed grogshops in Massachusetts shows the incompetency of the local police. Whatever may be the law, remedy this difficulty. The conclusion is irresistible, that the State must in some way provide for the enforcement of any liquor law which may be upon the statute book. Local authorities will not enforce a license law any better than they will a prohibitory law. We have no desire that you shall pass a prohibitory law unless you provide ample means for enforcing it, and I am certain that, if the present law is to remain, the Prohibitionists will grant whatever additional means of enforcement its friends may ask.

While we are upon this point of the non-enforcement of the law, I desire to call your attention to another phase of it. The law provides that no person shall have a license to sell liquor to be drunk upon the premises, unless he holds an inn-holder's or a victualer's license. The intent of the law-makers was plain. They pursued Governor Andrew's theory, that persons ought to be allowed to purchase liquors with their meals. Let us see how this provision has been evaded. In Boston, more than *one thousand* persons have been licensed as victualers; nearly two-thirds of whose places are mere grogshops, disguised with a few crackers, herrings or hard-boiled eggs, which no more constitute their possessor an "inn-holder" or "victualer" than the possession of a bunch of pennyroyal would make him a druggist. Other cities have treated the law

in the same way. Worcester has one hundred and ninety-nine victualers ; Taunton, sixty ; Newburyport, thirty-seven ; Lynn, seventy-six ; Cambridge, sixty ; Springfield, fifty-one ; Fall River, two hundred and fifty-two, and other cities have a similar record, though the law expressly requires that a person receiving a victualer's license shall be prepared to supply patrons with food. May it not be necessary, as the late Senator Stone once suggested, for the Legislature to furnish a new God for license officials to swear by—they seem to have no respect for Jehovah. As to the work of the License Commissioners of Boston for 1877, I can only ask your attention to the fact that, allowing a frontage of twenty feet each, the licensed rumshops of this city would make a line seven miles in length.

The law explicitly provides that there shall be no sales at bars, but no attempt is made to enforce this provision. The law also requires licensed dealers to give bonds for a faithful compliance with the law ; but, though hundreds of licenses have been revoked for a violation of the law, not a bond has been put in suit." It is also provided that when a liquor dealer is convicted of violating the law, his landlord shall be notified, and thereafter held responsible if his tenant violates the law. As a rule this provision of the law is ignored by the courts, and no notices are served.

We come now to the results of the law, which would not have been materially different had its provisions been thoroughly enforced. The friends of the present law are accustomed to compare the drunkenness of 1874 in Boston, with that existing under license, to show a decrease in intemperance. It must not be forgotten that 1874 was a year of free rum, practically. A license law had been passed in the spring of that year, and was vetoed. During the summer everything was demoralized. The November election showed that the law was to be repealed, and but little was done to execute it. In all the years of the prohibitory law it was persistently

nullified by the city authorities, and enforced only by the few State constables who could be spared for the purpose. The law never had a fair trial in Boston. Let this be borne in mind when comparisons are made. The prohibitory law was in the hands of its enemies, who prevented its enforcement; the license law has been in the hands of its friends.

It is true, that since the enactment of the license law there has been a decrease in criminal drunkenness. The friends of the law claim that it has caused the reduction. Is the claim well founded? Two other elements must be considered—the hard times and the reform work. Of the first you can all judge. The lack of money has affected this, as it has every other business. But the reform work has been more potent. Up to 1876 it had exerted no appreciable power. It began its work here early in that year, and during the intervening time a large number of clubs have been formed in Boston, with thousands of members. The Catholic Total Abstinence Movement, a noble work, also numbers its converts by thousands, both in and out of Boston. To which is it most reasonable to give the credit of the improvement—to the licensed grogshop and its temptations or to the reform clubs, the work of the Catholic temperance societies, the Woman's Christian Temperance Union, and the other temperance organizations which have persuaded men to stop drinking? Am I not right in assuming that the improvement has been made in spite of the license law rather than by its provisions? Upon this point, however, I desire to present you some very convincing testimony. The Mayor of Boston in his recent inaugural, alludes to the decrease in criminal drunkenness in Boston during 1877, as proof that the law is working well. Let us look at the facts. I will hand to the committee a table taken from the books of the Chief of Police, showing the arrests for drunkenness, by months, in 1876 and 1877. I beg your careful attention to the comparison. During the first four months of

1877, there was a decrease in the number of arrests for drunkenness, as compared with the same months of 1876, of four hundred and two, and during the same months there were more grogshops in the city, according to the figures of the Chief of Police, than for a long time previously, seizures by the police force having been stopped. Are we to infer that drunkenness decreases as the opportunities for drunkenness increase, or can some other explanation be found?

The work of Mr. Moody and his associates, in the Tabernacle, began early in January. The temperance work was a special feature, great labor being expended upon the hard-drinking men of the city. The Tabernacle was open every night. Drunkards were sought out, drawn there by special attractions. Hundreds of drunkards were converted; thousands of men less degraded felt the influence of the meetings and stopped drinking. Does not this explain the decrease in arrests? In May and June, as the meetings grew less frequent, and finally ceased, their influence abated. There was, however, a decrease in those two months, as compared with the same months of 1876, of fifty-eight. The decrease for the first six months of 1877 as compared with the first six months of 1876 was, therefore, four hundred and sixty. Said a gentleman prominent in power in the Boston police, as I called his attention to these figures, "The Tabernacle work ought to be kept up."

Was I not right in my reply: "Yes; but your licensed rum-shops will beat the Tabernacle, and all the churches of Boston, in the end."

Let us see. Was the work permanent? Yes; largely so, as regards the *individuals* saved, though many have fallen under the temptations which have surrounded them. But as a solution of the problem of permanently reducing criminal drunkenness it was an entire failure. In July, after the close of the Tabernacle, the arrests were eighty-nine larger than in

July, 1876, and for the last six months of the year they were sixty-three larger than for the same months of 1876. The Tabernacle work spent its force in this direction during its active operation; new men took the places of the redeemed men, and criminal drunkenness in Boston is not only unabated, but actually increasing already. The rumshops have continued their work and have already made drunkards to supply the places of those rescued by the churches.

Lest it should be thought that this may not be the true explanation of the reduction and increase of drunkenness in the various portions of last year, let us look at a broader field. Early in 1876 the great reform movement swept across Eastern Massachusetts with wonderful power. Dr. Reynolds formed, during the spring and summer of 1876, seventy-six clubs, directly or indirectly, with a pledged membership of more than thirty thousand—*all drinking men*. Messrs. Bliss, Osgood, Clark and others, formed probably half as many more clubs. I am within the bounds of truth when I say that at least *fifty thousand* drinking men signed the pledge in Eastern Massachusetts in the spring and summer of 1876. A noble work nobly done. The prayers of years are answered in that great temperance revival. Men and women who had looked for years for a solution of this problem, congratulated themselves that they had lived to see the work of 1876. Drunkards long before abandoned as hopeless, were reclaimed. The arrests for drunkenness fell off in a remarkable manner. Moral suasion had made its power felt. But was *this* permanent? I confess to having been startled at the result of my investigations upon this point. I believed in the reform work; I still believe in it. But official records are inexorable. What do they show? This: That in Essex County, where the reform movement of 1876 had its origin, and was most successful, there was, in 1877, an increase of nearly twenty-five per cent. in the arrest of drunkenness, as

compared with 1876. Taking Essex, Middlesex, Norfolk and Bristol counties together (the bulk of the reform work was in those counties) we find an *increase* of seven hundred and ten in the arrests for drunkenness in 1877, as compared with 1876, or about twelve per cent. The arrests in 1876 were but five thousand nine hundred and fourteen; in 1877 they were six thousand six hundred and twenty-four in these four counties. In all the remaining counties of the State, not including Suffolk County, of which I have already spoken, the number of cases of criminal drunkenness was only three hundred and thirty-four smaller in 1877 than in 1876. These figures represent only the cases brought before the courts. Hundreds arrested for drunkenness are never brought into court at all.

Even more remarkable is the fact that Essex, Middlesex, Worcester, Bristol and Hampden counties, having 1,800 licensed grogshops, had 9,000 cases of drunkenness in their courts last year, while the other eight counties, not including Suffolk, with only 300 licensed places, had but 1,100 cases of drunkenness. Making all possible allowances for the differences in the character of the population, the inference is inevitable that the nearer the approach to prohibition the more perfect is the exemption from drunkenness. Bristol might be as free as Norfolk upon the same plan.

I do not know that there is any occasion for surprise in the facts as to the increase of drunkenness in Eastern Massachusetts when we look at it as we should. The reform work—the religious work—reached comparatively few. Many of those soon fell away, when the enthusiasm abated, and the licensed dramshop allured them and thousands of others with their temptations. The reform work of 1876, robbed the grogshops of their patrons; the grogshops have had their revenge in recruiting the ranks of their customers from the flower of the youth of the State. Will you tell me, gentlemen, how long it will take to redeem the State from this curse, with

an increase of drunkenness one year after the greatest reform movement and greatest religious work of the century? Well did the Woman's Christian Temperance Union say in their memorial to you: "We can not purify the current of our social life while the State pollutes the fountain."

I come now to another phase of the question, upon which I wish to present you facts. There are seventeen of the States of this nation which have a population of more than a million each. There are but five of these which have so large a number of grogshops in proportion to population as has Massachusetts. The Old Bay State stands number six in this catalogue of shame. New Jersey has one for each 165 of her population; New York, one for each 178; Ohio, one for each 183; Pennsylvania, one for each 210; Illinois, one for each 235, and Massachusetts, one for each 238. These figures are from the report of the Commissioner of Internal Revenue, and show the number of persons who paid the special tax as retail dealers in spirituous or malt liquors in the year ending June 30, 1877. There were 6,838 retail rumshops and beershops in Massachusetts. This includes only those who paid the United States tax; and there are hundreds which escaped that payment. In the entire State there were, in 1877, but ninety cities and towns which granted licenses, and eight of these only licensed druggists. But of what avail is it, when almost any part of the State can be reached by a three hours' ride from Boston, to prohibit the traffic in the country? It merely throws the business into the hands of Boston rum sellers, and helps the expressmen, without decreasing drunkenness.

It is estimated by the best authorities that the sales of liquor will average \$4,000 a year for each shop. In round numbers, then, the sales of the Massachusetts grogshops are \$28,000,000 a year. Who wonders that we have hard times.

Let me pass to another point in answer to the question whether there are more liquor shops under license than under

prohibition. The year 1874 was the last of prohibition. The number of places which paid the United States tax as retail liquor dealers that year, was 7,533. In the first year of license the number jumped to 8,253. In 1876 the reform movement, as we have seen, had swept away a large number of the drinkers, and the number of shops was but 7,592; in 1877 the number was, as I have said, 6,838. It will be said that the decrease from 7,533 in 1874, to 6,838 in 1876 is to be attributed to the license law. Is it not more reasonable to attribute it to the reform movement? No other business could survive a loss of 50,000 customers. The increase of 720 between 1874 and 1875 best shows the result of license; especially as, in the same year there was a *decrease* of six per cent. in the number of liquor shops in the other States. After a quarter of a century of such work, as but one other State has been blessed with, Massachusetts has in this year of grace 1878, one open tax-paying grogshop for each sixty-seven of her male population above twenty years of age.

Let us turn for a single moment to a State whose history suggests the only remedy for this evil. Maine, in 1877, had but one grogshop, paying the United States tax, for each 1,786 of her population, as compared with one for each 238 in Massachusetts. There were but 352 persons who paid the United States tax as liquor dealers in 1877, a decrease of two-thirds in four years. No other State shows such a record. All forms of license have been tried in all the States. Maine alone has a record to prove the wisdom of her plan.

Let me recur, in closing, to my first proposition: No law can be framed which will permit the moderate use of intoxicating beverages, and at the same time prevent the immoderate use and the attendant evils. We have seen that the existing law has not done this. You will raise the question whether a prohibitory law can be enforced. I point you to the official record of Maine in answer. Even if there were no such record,

am I not right in saying that, at the hands of police officials and prosecuting attorneys, it could not be enforced less thoroughly than the present law has been? You will be told that it will make no difference what law we have—liquor will always be sold. Possibly, gentlemen, it may make no difference to the liquor traffic—though we do not believe it—but it will make a vast difference to *you*, to the State, whether the business of making drunkards is conducted with *your* assent, and under the sanction of the laws of the Commonwealth, or against your protest, and in spite of the laws of the State. We desire that the State—that you, gentlemen of the committee, and representatives of the people—may be free from the condemnation of Him who pronounces a woe upon him who puts the bottle to his neighbor's lips. Let the State seek, in its laws, to encourage righteousness, which exalteth a nation, and to reprove and condemn sin, which is a reproach to any people.

LIFE AND TIMES OF POPE PIUS IX.

BY HON. J. A. DACUS, PH. D.

CHAPTER I.

The ancestor of the late Pope Pius IX., and founder of the Mastai family, was a comb-maker of Crema, Lombardy, who removed to the South and settled in the quiet old town of Sinigaglia, in the ancient duchy of Urbino, on the Adriatic coast of Italy, about the beginning of the fourteenth century.

The place selected by the Cremaian comb-maker was never considered very important either as a center of learning or as an emporium of trade, but in former times it was noted as the place where the most famous annual fair in the South was held. On the occasion of holding these fairs, a town of wooden booths was built to accommodate the throngs of strangers who resorted there. At other times Sinigaglia was reckoned a quiet, drowsy place, noted only for its vast monastery, tenanted by Capuchin friars, and for its churches.

The annual fairs of Sinigaglia are no longer maintained, and there is little left now to attract general attention in connection with its history except the fact that it has given to the world from among its people a man whose name and fame will never perish among the nations of the earth.

It was at this little town that the family of Mastai advanced from the humblest obscurity to distinguished dignity and renown.

The Mastais were untitled gentlemen until the close of the seventeenth century, but for more than two hundred years they had exerted no inconsiderable social and political influence in the duchy of Urbino.

The marriage of Gianbattista Mastai to the heiress of the Ferretti's wealth and rank, at Ancona, greatly advanced the fortunes of the family. This union gave to Mastai the right to take the additional name of Ferretti, and to assume the title of Count.

Some years later Count Girolamo Mastai-Ferretti espoused the Signorina Catarina Sollazzi, a lady of high rank and great wealth. This lady, while possessing many personal charms, it is said, was also a woman of superior mental endowments and earnest piety.

Of this union the late Pope was born, at Sinigaglia, the 13th of May, 1792. He was the second son, and a numerous family of brothers and sisters came after him. The same day, it being Sunday, the infant was carried to the parish church of St. Peter-the-Apostle, to receive baptism at the hands of his paternal uncle, the most Rev. Canon Don Andrea Mastai. He was given the name of Giovanni Maria Gianbattista Pietro Pellegrino Isidoro Mastai-Ferretti. His god-mother was Hieronima Moroni.

The history of the early years of the late Pope is involved in difficulties. Two different classes of men have given accounts of his life from opposite standpoints. To separate the truth from the fictions which were invented by his ardent admirers, to make him out a man almost immaculate, and the grosser fictions woven around his early career by his enemies, with intent to blacken his fame by representing him as anything but correct in morals, is a task which cannot be undertaken in these pages. Both, doubtless, have distorted the facts. There is little probability that the accounts of the secular life of John Mary Mastai-Ferretti, given by Petrucelli della

Gattina, are even approximately true. Nor can it be asserted that the beautiful character given him by his ardent admirers is not colored to suit the wishes of his biographers, rather than made to conform to the rigid requirements of the truth.

But we can not enter into a discussion of the probability or the improbability of the truthfulness of the stories related by Petrucelli, Peruzzi, and other enemies, not only of the Pope, but of the papacy. Nor do we need to follow the highly colored account of his life furnished by his ultramontane panegyrists. The career of Pius IX. was sufficiently great to justify a rigid adherence to the facts; and his life was pure enough to require the judicious to reject the shameful stories invented by his enemies.

Some of the biographers of the late Pontiff give an account of a narrow escape from drowning which he once had. It was in the summer of 1797, when Giovanni Maria was five years old, the family were enjoying themselves at a country seat. Playing around the margin of a deep pond the lad slipped and fell into its depths. A servant of the family, Dominico Guidi, happened to be near enough to hear the splashing of the water and ran to the spot. The boy was completely exhausted, and was in the act of sinking. He was drawn out of the water in an insensible state. A fever came on immediately afterward, and for a time the life of the child was in imminent peril. But he recovered; not, however, without retaining effects which were destined to cast a shadow over all his subsequent life. He was attacked by epilepsy and the disease soon assumed an incurable, though not a violent form.

When Giovanni Maria had reached the age of twelve years, he was sent to a school at Volterra, in Tuscany. This school, quite famous in those days, was then under the direction of the distinguished astronomer, Inghivami, who belonged to the Order of Scolopi, an order at that time regarded as the most liberal of all the ecclesiastical communities.

This incident shows that the family of Count Giralamo Mastai-Ferretti belonged to the liberals. The mere fact of sending the lad out of the Apostolic States into Tuscany to be educated, proves that the father of the late Pope was by no means an ultra-papal adherent in politics.

Few of the incidents which varied the school-boy life of Pope Pius IX. have been recorded for the inspection of coming generations. The commendatore Peruzzi, uncle of the Syndic of Florence, who was alive a few years ago, was at school at Volterra at the same time that Giovanni Maria Mastai-Ferretti was there. His impression of the character of the future Pope was decidedly unfavorable. But it is probable that he had mixed his recollections with more recent prejudices, created by political differences.

It does not appear in any account of his life at Volterra that he was particularly distinguished for application or on account of natural ability. This want of progress in his studies was excused by his feeble health and the terrible nature of his malady. It is stated on good authority that when he departed from Volterra, in 1808, then sixteen years old, he had learned "a little Latin and no Greek."* His health was poor, his frame feeble, and his intellect subjected to repeated shocks from frequently recurring epileptic attacks. His prospects for a long life were considered to be decidedly unpromising.

Giovanni Maria Mastai-Ferretti returned from Volterra to Sinigaglia. At that time—1808—his native town formed a part of that kingdom of Italy which Napoleon Bonaparte had established. It was a time when the people were stirred with enthusiasm for Napoleon, for soldiers and for military ideas. It is related on seemingly good authority, that the young student returned from Volterra, caught the spirit of the period, and joined with the other enthusiasts in singing "The Battle of Dresden," and took part in other demonstrations of the

* The Story of the Life of Pius the Ninth. Page 6.

Bonapartists of his town. It has been stated by a number of writers that he became a soldier, having been enrolled in the Garde d'Honneur of Napoleon; that he served in the first squadron of the First Regiment, and saw actual service in the field. One writer asserts that he rose to the rank of lieutenant in this service.*

It is very certain, taking all accounts, that at this time young Mastai had resolved upon a military career. His exercise in camp and barrack life proved beneficial to his physical system. His constitution became robust and he was less subject to the epileptic attacks. It appears that Pope Pius IX. at one time in life was unquestionably in the military service, as a member of the Guardia Nobile of Pope Pius VII., and that he had strong hopes of promotion in that service.

In this hope he went to Rome. The Guardia Nobile had been recently reorganized. The officers were taken from the highest ranks of the Roman nobility, and even the rank and file of the corps were made up from recruits from noble families. But young Mastai had strong hopes of success. An uncle of the aspiring soldier was Canon of St. Peter's and another uncle was Bishop of Pesaro; the Pope, Pius VII., himself being remotely related to the Mastai family. The prospects of promotion in that distinguished civic guard, upon which he had set his heart, were not altogether unpromising.

But the inscrutable Providence which directs the ways of man, and shapes the destinies of nations, had determined for the young man of Sinigaglia a far different and more important career. He had succeeded in having his name enrolled on the list of candidates for promotion and only awaited the creation of a vacancy to obtain the wish of his heart. But

* G. F. Secchi de Casali: "Condition of Italy in 1846."—*Am. Review*, Nov., 1847; and Graziani, in same. "The young Mastai was made a lieutenant in the Garde d'Honneur of Napoleon. At that time he was an ardent admirer of the Corsican conqueror."—Graziani's "New Italy," in *American Review*, May, 1848.

the dreadful disease which had afflicted him from childhood returned one day while he was walking in one of the thoroughfares of Rome and struck him down. He was picked up from the gutter into which he had fallen. This public manifestation of his affliction cut off all hope of military promotion. The commander of the Guardia Nobile declared that it would be impossible to receive him into the official order of that corps. Thus all his ardent aspirations for a military career were suddenly crushed.

The disappointment was great, but we may well suppose that its subject sustained the blow with equanimity. His thoughts were now turned toward the Church. He carried his desires to the feet of the Pope. Though his malady was of a nature to disqualify him for the duties of the sacred office, yet the Sovereign Pontiff could grant a dispensation to relieve him of the disqualification. Indeed, according to some accounts, he was not unprepared for the duty of the clerical office, his education having been partly theological under the direction of the eminent professor, Joseph Graziosi. By a special dispensation he was admitted to his first orders as a sub-deacon December 18, 1818, and by virtue of a further dispensation he was soon afterward admitted to the full order of the priesthood, on condition that he should never celebrate mass, except in conjunction with another priest, to prevent the possibility of a sacriligious accident to the sacred elements in consequence of an epileptic attack seizing him at the moment of his taking them into his hands.* The young priest was subsequently relieved of all disability by Pope Pius VII., on the earnest petition of him who rested under it.

M. Villefranche, author of a life of Pope Pius IX., gives the following account of the incident of removing all disabilities of the priest Giovanni Maria Mastai-Ferretti: "When appealed to by the supplicant, the Pope said, 'Yes, we grant

* The Story of the Life of Pius the Ninth, page 10.

you this favor also, the more readily that we believe this cruel malady will torment you no more.'

How strange that the Pope should have made this prediction! Was he suddenly illuminated from on high to see the destiny which awaited the priest before him? It is stated as a fact that from that time until the close of his life, Pope Pius IX. never experienced any inconvenience from the disease which had cast so terrible a gloom over his earlier life. Although some authorities declare that the late Pontiff was never entirely exempt from the apprehension of attacks of epilepsy, and actually suffered from occasional shocks through his long life, yet the public was wholly unaware of his affliction.

Giovanni Mastai-Ferretti was a little more than twenty-six years of age when he was admitted to holy orders. Living in a profligate age; surrounded by people addicted to vice and immorality; anticipating a career in which a high standard of virtue was neither expected nor required; at a time when the whole social system of Europe was agitated by revolutionary outbreaks and tremendous political events; when protracted wars on a gigantic scale desolated whole provinces and kingdoms, it should not be a matter to create astonishment if it should be found that the pre-clerical life of the renowned Pope was not greatly different from the life led by other people. He was only a man—a being with like passions with other members of the human family.

But in his life, as a minister of religion, as priest, missionary, Bishop, Arch-bishop, Cardinal and Pope, not even his enemies were able to bring against him a single charge of ill-conduct. His life was singularly free from those irregularities which sometimes overtake even good and devout persons.

Having been admitted to full priest's orders on the 10th of April, 1819, with all conditions removed, the Abate Mastai-Ferretti took up his residence in the Tata Giovanni Asylum,

near the Church of *Santa Anna del Falignami*—St. Anne of the Joiners—and devoted himself to the instruction of the boys gathered into that vast institution. In the Church of St. Anne, in the midst of the orphan boys, to whose instruction he had devoted himself, the future Pope celebrated his first mass on Easter Sunday, 1819. During the ensuing four years the Abate Mastai devoted all his time to the work of instruction in the *Tata Giovanni*,—Papa John, as we would say. He taught them drawing, and established schools to impart instruction in the industrial arts.

In the year 1823, Joseph Ignatius Cienfuegos, Arch-deacon of the Cathedral of Santiago de Chili, arrived at Rome, in the character of Ambassador from the Republic of Chili, to ask the Pontiff to appoint a delegate apostolic to reorganize the religious elements in that republic.

For this service Pope Pius VII. selected Monsignore Muzi, afterward Bishop of Costillo, and consecrated him Archbishop of Philippi, *in partibus infidelium*, and appointed him delegate apostolic for Chili. The Abate Mastai, it appears, desired to go on this mission, and applied, through his friend, Cardinal Della Genga, to the Pope for an appointment as Secretary of the mission. It appears that the Secretary of State, Cardinal Consalvi, had already named as Secretary the Abate Giuseppe Sallusti. It was afterward settled that the Abate, Count Mastai, should go as Secretary, and Sallusti as historiographer of the Mission.

It has been stated by a large number of writers that the Abate Mastai was selected by Monsignore Muzi, but the evidence favors the belief that he sought the place. At any rate he was appointed.

The Mission was composed of Archbishop Muzi, the young priest, Mastai-Ferretti, the Abate Sallusti, and Arch-deacon Cienfuegos, and another Chilian priest; also, on the same vessel sailed Father Raymond Acre, of the Order of St. Dominic.

These missionaries set out from Rome July 3, 1823, and proceeded to Genoa, where they expected to take shipping for Buenos Ayres. The party was delayed for some time at Genoa, and while there they received intelligence of the death of Pope Pius VII. and the accession to the pontificate of Cardinal Della Genga, who assumed the title of Leo XII. The new Pope confirmed the powers of the Chilian Mission, and mentioned in the brief that "the Abate Mastai-Ferretti, who is personally dear to us, is continued, and appointed to the Secretaryship of the Mission."

At last the reverend clergymen, destined for South America, embarked in the Genoese brig *Eloisa*, bound for Montevideo. It was the 10th of October when they set sail from Genoa. During their long delay in that place, the missionary party had been entertained by Archbishop Lambruschini. It was in the Arch-episcopal palace of Genoa that the priest Mastai-Ferretti, as a guest, first met the man who twenty-five years afterward contested with him for the ascendancy in the See of Peter.

The vessel on which the members of the Mission had embarked was overtaken by severe storms on the Mediterranean, and was at last forced to take refuge in the port of Palma. Unfortunately this harbor of safety was situated in the dominion of the Spanish king. The vessel on which they sailed was bound for a port in a revolted colony of Spain, and consequently it ought to be detained and its passengers consigned to dungeons. Accordingly the Spanish authorities detained the vessel, and taking the clerical missionaries off, they consigned them all to prison, where they were compelled to remain for a number of days. Finally, after much annoyance, and grievous delay, the vessel was released, the priests and Archbishop were discharged, and the *Eloisa* proceeded on her voyage.

The season was far advanced when the brig sailed out of

the straits of Gibraltar and upon the bosom of the storm-swept Atlantic. The *Eloisa* encountered much rough weather, and it has been asserted on seemingly good authority, that through stress of weather the brig was forced close to the capes of Virginia, and was at last compelled to put into the port of Norfolk for safety. If this be true, Pope Pius the Ninth was once in the United States, and the only Pope who ever trod the soil of North America. It is certain that the voyagers experienced much foul weather, and were several times placed in positions of extreme peril.

The *Eloisa* finally anchored off Montevideo on the first day of the year 1824, and two days later made the port of Buenos Ayres.

The reception of the Vicar Apostolic and his companions by the Republican authorities was anything but cordial. They were denied the use of the churches and refused the privilege of administering confirmation in the Cathedral of Buenos Ayres.

A few days after their arrival they received a peremptory order to quit the city. This command of the Government they were not disposed to disobey.

On the 16th of January the little band set out on their toilsome journey across the pampas, by way of Mendoza, Cordova and Rosario. The journey was full of difficulties. It was no holiday excursion. Perils of no ordinary character met them at almost every stage of their long march. Once a large band of hostile Indians, hearing of their presence, concluded that so important a company must carry with them great wealth, resolved to cut them off at a dangerous pass. But their impetuosity defeated their object. The savages arrived at the pass before the travellers, and thinking their intended victims had already passed, they started in pursuit. Meanwhile the Vicar Apostolic and his companions passed the dangerous locality and thus escaped destruction. Thus they

journeyed on during days of storm and discomfort, and reposing in wayside ranchos or out under the dewy heavens at night. The fortitude of the future Pope is fully set forth by the historiographer of the Mission. It appears that throughout the long and toilsome progress of the party, which consumed three months of time, the young priest, Mastai-Ferretti, preserved his equanimity, whether exposed to the drenching rains or the copious dews of the night bivouac on the pampas, or to the swarming insects which invaded them in the ranchos of the vaqueros, he was always ready with genial wit to dispel the gloomy reflections of his fellow travellers. One night, while attempting to rest in a wretched hut at a place called Choville, their quarters were invaded by an immense number of toads. These reptiles hopped over and upon them by hundreds. The future Pope was awakened by an enormous reptile which had attached itself so firmly to the spot on his head made bare by the tonsure, that it was with difficulty that the loathsome creature was removed.

The Vicar Apostolic and his toil-worn comrades finally reached Santiago de Chili, March 19th, 1824.

The reception of the Mission by the populace was enthusiastic enough, but the authorities showed distrust, and placed every possible obstacle in their way. The Government had agreed to feed and lodge them, and it carried out its agreement by almost starving them. The chief objects intended to be accomplished by the labors of the Apostolic Mission were the establishment of order in the Chilian Church, the regulation of the position of the monks and nuns, whose houses had been confiscated by the Government; to attend to the registration and certification of the regular religious orders who still remained in community; to administer confirmation, and ordain ecclesiastics, and to endeavor to stay the tide of infidel thought which had been imported from France and had taken possession of the minds of the ruling classes in Spanish

America. But the Mission proved a failure in Chili. The upper classes received them coldly and the Government interposed every possible obstacle in their way.

Monsignore Muzi resolved to try to accomplish something in Peru. The future Pope, with the other members of the party, embarked in a Chilian vessel bound for Callao. The voyage was attended with danger to the party. The person in charge of the vessel was an incompetent, and they narrowly escaped shipwreck on the Bolivian coast. A poor fisherman named Bako came off and boarded the vessel and safely piloted it into the port of Arica. For this service the Abate, Mastai-Ferretti, gave him a purse containing \$400, and long years afterward the Pope remembered the fisherman and sent to him his portrait and another purse of \$400.

After some delay the party arrived in Lima. The Peruvian Government was no more disposed to receive them kindly than the Buenos-Ayrean and Chilian Governments had been. Nothing could be accomplished. The missionaries returned to Valparaiso. There they found the Eloisa, and as they could gain nothing by remaining in South America, they took passage for Europe. Monsignore Muzi and the Canon Mastai-Ferretti arrived at Rome June 21st, 1825.

New honors awaited the priest Mastai-Ferretti on his arrival at Rome. He had already been created Canon of Santa Maria, in Via Lata, and was at once appointed by Pope Leo XII. President of the Directory of the Hospice of San Michele, a vast establishment in the Trastevere, near the Porta Portese, founded by Pope Innocent X., as a refuge for homeless children.

In the management of this important trust the Canon Mastai-Ferretti was eminently successful. He introduced many reforms which have greatly added to the usefulness of the institution.

In this service he remained but twenty months. Pope

Leo XII., who, as Cardinal Della Genga, had been one of his earliest and best friends, resolved to advance the Canon Mastai-Ferretti to the position of a domestic prelate. To carry out this purpose he preconized Monsignore Giovanni Maria Mastai-Ferretti Archbishop of Spoleto. He received episcopal consecration Whitsunday, 1828, in the Church of San Pietro, in Vincoli, from the hands of Cardinal Castiglioni, who afterward became Pope under the title of Pius VIII.

Archbishop Mastai-Ferretti said his first episcopal mass, as he had his first mass, at the little Church, Santa Anna del Falignami, among the orphan boys of the Tata Giovanni. He received the pallium from the Pope, and at once set out for his See of Spoleto. At that time the future Pope was compelled to sell some part of his patrimony and borrow money to pay for the expenses attendant upon his installation.

In his new field the Archbishop of Spoleto unquestionably performed a good work. A trait of character, since rendered more conspicuous, was illustrated by an incident during his incumbency of the See of Spoleto.

A revolutionary outbreak, under Sercognarri, occurred in the province of Spoleto. The Austrian troops routed the ill-disciplined insurgents and they fled into Spoleto. The Austrians pursued them and would have executed vengeance upon them had not the Archbishop proceeded to the quarters of the Austrian commander and engaged to answer for their disarmament. The fugitives were allowed money to meet their immediate and pressing wants. The Archbishop Mastai-Ferretti proved to be their true friend.

It was on this occasion that Louis Napoleon Bonaparte, afterward Napoleon III. of France, who had taken part in the insurrection, was aided in escaping from the Austrian troops and Italian spies by Archbishop Mastai-Ferretti. During this outbreak the Chief of Police of Spoleto, at the expense of much trouble, had penetrated into the councils of the

insurgents and obtained a list of the malcontents, and brought it to the Archbishop. The future Pope, on receiving the information, exclaimed, "My worthy sir, you do not understand your profession or mine. When a wolf wishes to devour the sheep he does not warn the shepherd." The list, unread, was given to the flames in the presence of the functionary who brought it.

On the second day of February, 1831, Cardinal Bartholomew Albert Cappellari was elected by the conclave to succeed Pope Pius the VIII. He assumed the name and title of Gregory XVI.

Soon after his elevation to the Pontificate, he promoted the Archbishop of Spoleto to be Bishop of the important See of Imola. His administration of that diocese was eminently successful. In a consistory, held December 23d, 1839, Archbishop Mastai-Ferretti, of Imola, was reserved *in petto* for the Cardinalate. On the 14th of December, 1840, he was proclaimed Cardinal, being then in his forty-ninth year.

Cardinal Bishop Mastai continued to administer the affairs of the See of Imola, and from all accounts made an excellent pastor for the Imolese.

Pope Gregory XVI. died on the 13th day of June, 1846. The boom of the guns from the Castle of St. Angelo, and the solemn tolling funeral bells in the towers of Rome announcing his departure, caused no lamentations among the people. During the closing years of his pontificate, he had allowed his Secretary of State, Louis Cardinal Lambruschini, to rule the Roman people with a rod of iron, and hence when the summons came to call Gregory XVI. to his account, there was something like a feeling of relief among the Romans.

Giovanni Maria, Cardinal Mastai-Ferretti, was summoned from his episcopal duties at Imola, to attend the conclave of the princes of the Church, to elect a successor to the deceased Pontiff. He arrived in Rome on the evening of the 12th of

June, 1846, to take part in a proceeding, which, two days afterward, terminated by elevating him to one of the highest positions in Christendom, as a ruler among men.

France, Spain, Austria and Portugal had claimed the right of veto in regard to the selection of a pope. The Spanish envoy had exercised this right, in excluding Cardinal Giustini in the preceding conclave, which elevated Bartholomew Albert Cappellari to the Pontifical throne as Gregory XVI. Portugal had never exercised the right; France and Austria had frequently applied their veto.

There were at least three prominent candidates before the conclave. Ludovico, Micara, General of the Capuchins, and Dean of the Sacred College, almost bed-ridden from extreme age, but still retaining all his faculties, and a cordial enemy of the order of things under the late Pope. His personal character was without blemish. The people desired his elevation. Cardinal Pasquale Gizzi, was greatly beloved by the masses, and regarded as a liberal. He had been legate at Forli, and when Italy presented a horrid spectacle of gibbets everywhere, after the suppression of the insurrectionary movement of 1831, he had not hesitated to protest against such wholesale judicial vengeance. The radicals, especially were anxious for his elevation.

Then there was Louis, Cardinal Lambruschini, the hated tool of Austrian tyranny. He was known as a reactionary and an unmitigated tyrant. The people both feared and hated him. It had been determined in the *circolis*, or clubs, to resort to revolution in case he should receive the election.

Cardinal Mastai was scarcely thought of by the masses. Indeed he was not very well known to the Roman people. He had the reputation of being a liberal. The well known position of his family as sympathizers with the liberal cause, and his own utterances and acts at Spoleto and Imola, gave him the reputation and the character of a liberal—even a Red Republican.

The election was consummated the afternoon of the 16th of June, 1846. To the astonishment of the world, and to the surprise of the Roman people themselves, the choice fell upon Giovanni Maria, Cardinal Mastai-Ferretti, Bishop of Imola.

As the choir sang *Ecce Sacerdos Magnus*, the Cardinal Deacon, Macchi, proceeded to the balcony of the Quirinal palace where the conclave was held, and made proclamation to the waiting multitude assembled: "I announce to you a great joy! We have as Pope the most eminent and the most reverend John Mary, Cardinal of the Roman Church, Mastai-Ferretti, who has taken the name of Pius IX."

The Pope went upon the balcony and gave the people his first pontifical benediction.

Rome had seen two hundred and fifty-eight popes, according to history, but the man who was called to the throne of Peter by his brother Cardinals on the evening of the 16th of June, 1846, was destined to hold the keys longer than any one of the long line of pontiffs who had preceded him.

Not a single ambassador of the veto powers had appeared at the little window looking into the chamber where the conclave was held, to inhibit the selection made. Indeed the labors of the Sacred College were so quickly concluded that all Europe was surprised

Cardinal Gaysruck, of Milan, the representative of Austria, in the councils of the Church, thought there was "plenty of time," for him to "go to Rome and show those youngsters how to conduct a papal election." He sent a courier to Vienna for instructions. In due time he received a reply embodying the desire of the Austrian Court, that Gizzi and Mastai, should be excluded from the papacy. He then set off for Rome. But when he had reached the Tuscan frontier, he was met by the astounding information that the conclave had completed its work, and that Mastai was Supreme Pontiff of the Roman Catholic world. The aged cardinal, tormented by

vexation at what had occurred, returned to Milan, and soon afterward expired.

Pope Pius IX. came to the pontifical throne at a critical time in the history of the world; at a time when the ideas of the past were giving way before the light of modern thought. The position was one of extreme difficulty. Absolutism on the one hand engaged in a desperate struggle to maintain itself, and on the other socialism engaged in a mad effort to overturn all institutions and inaugurate a reign of anarchy. Who was able to steer between these opposing forces in a contest so gigantic?

CHAPTER II.

Giovanni Maria Mastai-Ferretti, the 259th Pope, received the triple crown as Pius IX., in the Sistine Chapel of St. Peter's Church, Rome, on the 21st of June, 1846, and commenced a reign at once the longest and in other respects most remarkable in the history of the Roman Catholic Church.

The condition of the States of the Church was wretched in the extreme. His predecessor, Gregory XVI., had repressed with a ruthless hand every manifestation of the popular will in favor of free institutions. His Cardinal Secretary of State, Lambruschini, was an absolutist of the most pronounced type, and a tyrant of the most execrable character. He was a mere tool of the Austrian government, and in the name of His Holiness, he ruled Rome as the Austrian despot dictated.

The new Pope had, on many occasions, shown a liberal disposition. At Spoleto he had saved the fugitive Italians from the vengeance of the Austrians, had aided Louis Napoleon

Bonaparte to escape, and protected Charles Bonaparte, Prince of Canino, when a fugitive from the tyranny of the Papal civil administration. At Imola, the Mayor refused to allow the Bishop to stand godfather for his infant child, because he was a liberal, "a revolutionist," as he said. And this man now sat in the chair of Peter, and ruled over the Roman Catholic peoples of the world! This man, who, it was asserted, belonged to the party of the revolution, was now Supreme Pontiff!

Pius IX. commenced his reign with no very benevolent regards for the government of the Emperor of Austria. He remembered the unkind designs of that court regarding himself, which the want of railroads and the tardiness of Cardinal Gaysruck alone prevented it from executing, and consequently the Austrian influence was for a time not very potent in Rome.

Pope Pius IX. commenced his pontifical reign by instituting reforms in the civil administration, and performing acts of justice to the Roman people, who had incurred the displeasure of the late Pontiff.

His first acts as a civil ruler were commendable. Dowries were provided for poor girls; he distributed six thousand crowns in alms; he paid the debts of the indigent, who were confined in prison for debt; he redeemed the pledges of all the poor in the *Mont-de-piete*, and performed many acts of a character to elevate him in the esteem of the Roman people. While he was civil ruler of Spoleto and Perugia, he had tried the law of kindness and it succeeded. Now that he was Pope he made an effort to carry that law into effect in a larger circle.

Signore G. F. Secchi, informs us that Dominico Guidi, the aged peasant who had rescued the Pope from a pond when he was a lad of five years of age, was still alive after he had become the occupant of the seat of Peter. He, with his family, were living in extreme destitution. The aged Guidi, accompanied by his daughter, resolved to apply to the man

whose life he had saved for relief. He set out for Rome. Toil-worn and destitute of means, he found himself in the capital. The Pope had interdicted begging on the thoroughfares. The old man and his young daughter were in a pitiable condition. They asked for a place where they could lodge. It was constructive beggary. They were arrested by the police and carried to the prison. There the old man told his story. Thinking there might be some truth in it, some of the officials, related it to some of the domestics of the Pope's household, and the incident was told the Pontiff. He sent at once and had the aged peasant properly attired and his daughter appropriately dressed, and then brought into the Quirinal palace. When they went away they were richer than they had ever been, and carried with them not only the papal benediction, but an order for their future maintenance from the personal estates of the Pope at Sinigaglia.

This is only one case out of hundreds of such related of the gratitude and liberality of Pope Pius IX.

The social and political condition of the States of the Church early engaged the consideration of the Supreme Pontiff. The discipline of the religious orders had been relaxed; the regular and secular clergy had fallen into habits of dissipation and gross sensuality, and altogether Roman society was anything but immaculate.

Politically, the situation was far from reassuring. The general direction of European thought was toward a more liberal system. Red Republicanism, Moderatism, Liberalism, all united in opposing the Absolutists' doctrine, more particularly represented by the governments of Austria, Naples and Spain. All Europe had just begun to feel the impulse of that tidal wave of popular thought which produced the tremendous revolutionary shocks of 1848-9.

Pius the Ninth was a liberal, but only such a liberal as the Church can produce. It was not in the nature of the new

incumbent of the papacy to play the role of a tyrant. But those liberals who hailed him as another Moses, come to lead the Italians from the house of bondage, evidently did not understand either the character of the pontiff or the position he occupied in relation to the temporal affairs. He was willing to accord certain rights and privileges to his people—indeed, he desired to make the Romans free, but free only in subjection to the Church. It was never any part of his purpose to yield in the smallest measure any of the claims or pretensions of the Apostolic See.

But Pius the Ninth made an earnest and persistent effort to ameliorate the social and political condition of the inhabitants of the Papal States. That he failed was not altogether the fault of the Pontiff, or his earlier advisers.

To show the good-will of the Pope to the Roman people, Pius IX., on the 16th of July following his election, issued an amnesty to all political offenders, except ecclesiastics and officers of the Civic Guard, convicted of conspiracy on the 16th of March, 1847. Cardinal Gizzi, Secretary of State, published a decree enlarging the liberty of the press, in the production of political articles; and by his *motu proprio*, on the 1st of October, he extended to Rome and the Agro Romano, the municipal system applied to other States of the Church. On the 19th of April, 1847, the Pope, by a circular addressed to the Roman people, announced his purpose to call one person from each province to constitute a Council of State at Rome, to assist in the temporal government of the Apostolic States. This design was carried out October 14th of the same year.

This council met at the Quirinal Palace, Rome, November 15th, 1847. The council was composed of a cardinal president, a prelate vice-president and twenty-four State-consultors; four for Rome and the Camarca; two for Bologna, and one for each of the other provinces. The speech of the Pope in

reply to the address of Cardinal Antonelli, the president, indicated clearly enough, that while the Pope was disposed to be liberal to his subjects, he intended to yield nothing to the revolution, and all reforms must be carried out after plans of his own suggestion.

Speaking of his sovereignty, he declared, "As I have received it full and entire from my predecessors, so I mean to transmit this sacred deposit to my successors." And again he said, "He, too, will deceive himself greatly who sees in the Council of State, which I have just created, the realization of their own Utopias and the germ of an institution incompatible with the pontifical sovereignty." It is clear that His Holiness had no intention of yielding anything to the spirit of the age; but his plans of reformation went on. The people were relieved of many burdens; the clergy were held in check; the monasteries and convents were subjected to discipline, and an impression went abroad that the Pope was a liberal. Public meetings were held, eloquent panegyrics on the liberal Pope were made, addresses of congratulation poured in from every quarter. Even the Italian revolutionists were satisfied, and Mazzini, Secchi de Casali, Amerilli, and other leaders, expressed themselves satisfied with the efforts of the Pope to liberalize the government of the States of the Church.

But the Pope himself became alarmed at the ever-increasing demands made upon him. On the 22d of June, 1847, Gizzi published a proclamation to the Roman people, recapitulating the reforms instituted by the Holy Father, and pleading with the people to exercise moderation, at the same time announcing that the Pope "was fully minded to proceed in the same path of improvement. But he was equally determined to do so with well-pondered and gradual progress, wisely, moderately, and within those limits determined by the conditions essential to the sovereignty and the temporal government of the head of the Catholic Church."

The liberal, non-republican elements had given a sincere support to the policy of the Pope. The Republicans had been even more noisy in their demonstrations of admiration for the liberal Pontiff. Mazzini, Sterbini, and some others who knew the Pope thoroughly, hoped to lead him by appeals to his patriotism, and other sentiments and feelings which he was known to possess. It was at one time proposed to Pope Pius the Ninth, that he should proclaim the Republic, and declare for the unity of Italy. Of course, to this proposition the Head of the Church could only reply "*Non possumus.*"—We can not.

Events were hastening to a crisis. The principles of the Revolution had taken a deep hold upon the Italian people. The Holy Father, from the very nature of the case, could not accept those principles, for the new ideas were in opposition to what he conceived to be his prerogative as Head of the Universal Church. The Mazzinians had faithfully carried out the instructions of their leader, to make the most of every concession, by public demonstrations of gratitude for the favor. It would lead to agitation, and that was the vitalizing element of the Revolution.

The Holy Father determined to re-establish the Civic Guard. It was a measure decidedly distasteful to Cardinal Gizzi. But the Pope having resolved upon it, the act was consummated on the 30th of July, 1847. Gizzi resigned his place as Secretary of State, and was succeeded by Cardinal Gabriele Ferretti, Legate of Urbino and Pesaro.

Still the Liberals, or rather the Red Republicans, professed unbounded confidence in the Holy Father, and he went on with his plans for reform, while Rome was resting above a volcano. Yet he could not believe the people, whose benefactor he was, were insincere in their profession of admiration of his person and government.

Meanwhile, the popular clamor for more reforms increased every day. Gavazzi addressed the people of Rome on political

subjects in some of the churches. Ciceruacchio collected his multitudes in the streets and squares, and was feasted by the magnates, and boldly presented the demands of the people to the Pope. And, whenever the Supreme Pontiff went abroad, he was hailed with *vivas*, and proclaimed the Father of his People. The Red Republicans affected to believe that the Pope was at heart with them, and only waited an opportunity to proclaim the Republic and establish the unity of Italy. All these professions were a delusion and a snare. They well knew that the Holy Father was far from entertaining their theories. But their apparent joy, and the publications which they succeeded in scattering through Europe, taken in connection with utterances of distinguished American statesmen like ex-President Van Buren, Hon. James Buchanan, and others, in congratulatory addresses directed to the Pope and to Italy, had the effect of alarming the Absolutist Governments of Europe. Thus, the Pope was placed in a most delicate and critical position.

Events marched rapidly. The differences between the Pope and his ministers on the question of war with Austria were irreconcilable, and the ministers resigned about the beginning of March. Then the Pope summoned a new ministry. A strange union it was—Cardinal Antonelli and Marcio Minghetti, the since distinguished Italian statesmen. This administration came into power March 10th. On the 18th of that month, it being the Jewish Passover, Pope Pius caused the walls of the Ghetto, which had been built to separate that people from the Christians, to be broken down. The Circolo Romano, in the first days of April, presented an address to the Pope, calling upon him to lead the Italians to unity, and drive Austria from the Peninsula. April 5th, General Durando, in command of the Papal army on the Po, published an address, intimating that it was the wish of the Pope to overthrow the Austrian power in Italy. The Pope immediately on receiving this order

disavowed it, and sharply rebuked Durando. On the 20th of April, the Pope formally declared against the policy of war with Austria, and on the 29th, in a solemn consistory, delivered an allocution in favor of peace with Austria, and condemning the clamors of the Roman people.

As might have been anticipated, this declaration created intense excitement. Immediately, the Circolo Romano sent a deputation, consisting of Prince Doria, Senator Mamiani and the Advocate Sterbini, to the Quirinal, to demand a change of policy. They were met by Antonelli, and nothing came of it.

That night a consistory was held in the Quirinal, to consider the situation. It was a memorable occasion. The gravity of the situation was realized. The Absolutist Cardinals, like Lambruschini, were disposed to console themselves by disavowing all responsibility for the policy which they did not hesitate to declare had brought the Pontifical Government to the straits in which they found it placed. The people would not have the ministry, and a new one must be formed. On the 4th of May, Mamiani was placed at the head of a new ministry. Between the Pope and the new ministry there was no sympathy. A rupture took place on the 5th of June, which resulted in a resignation of the cabinet on the 18th.

It was evident that the Holy Father had lost his personal popularity. Ciceruacchio, Sterbinetti, Brunetti and other leaders of the populace were active at all times; and even the Roman nobility and not a few of the clergy had caught the liberalizing spirit of the times, and the Supreme Pontiff, who from the first had only intended to prove a good and liberal ruler, in an absolute personal government, found himself deserted by all. Through some weeks he struggled with the rising tide of Revolution. On the 16th of September, 1848, Count Pelligrino Rossi was announced as the head of a new cabinet. He had been the minister of King Louis Philippe, at the Court of Rome, and, on that account, was obnoxious to the

Roman people. From the very first he was doomed. The populace had determined his fate.

On the morning of the 15th of November, Count Pelligrino Rossi, was put to death in the Quirinal palace, by Constantini, aided and abetted by Ciceruacchio, Brunetti and other leaders. The city was filled with tumult. The Pope had already appealed to the Catholic powers for aid. But it was a revolutionary period. The flames of civil war lighted up nearly all the continental powers. France, Germany, Austria, Switzerland and the Two Sicilies were embroiled. Ferdinand II. of Naples could do nothing for the Holy Father. The Pope then published an appeal to the Roman people. But it had no effect.

Even the person of the Vicar of Christ was thought to be in danger. It was resolved to leave Rome. Preparations were accordingly made. On the 24th of November, 1848, Pius IX., aided by the Count de Spaur, the Bavarian minister, and Don Eduardo de la Rosa, Spanish envoy, and the Count d'Harcourt, French minister, with some difficulty, made his way out of Rome, and crossed the Neapolitan frontiers, reaching Gaeta in safety.

Thus, in a little more than two years after his accession to the pontificate amid the general rejoicing of the Roman people, Pius IX. found it necessary to flee from those same Romans who now threatened him with violence. He had been mistaken as to the character of the reforms sought by the Romans, and they had entirely misconceived the nature of the concessions made by the Pope. He was not a liberal in the Italian sense of the term, and the Romans had national aspirations incompatible with the character of the Papal government. Henceforth there could be no compromise. The Pope and the Romans had come to the divide of the paths. To every appeal he could only answer: "*Non possumus.*"—We can not. Pius IX. was consistent throughout his whole life and

reign. He never was a liberal in politics, in the secular sense of the term, but he was undoubtedly a liberal-minded man, and actuated by principles of justice toward all.

But neither the formal proclamation of the fundamental statutes, nor the adoption of the liberal code of Beccaria and Filangieri; the reformation of the judicial abuses; the creation of a parliament to represent the people, nor the good disposition of the sovereign Pontiff himself, could save Rome from the impending conflict.

The papal government under Pius IX. had done much for the amelioration of the condition of the Roman people. But from its very constitution, and the nature of the ecclesiastical requirements, it could not become such a government as the Italian spirit demanded. After all, it was a paternal government, which by a good ruler might be well and liberally administered, as it was by Pius the Ninth. But there was a spirit at work in Europe, that sought a new departure from all governments. The Romans aspired to the government of a united Italy. It may be well to briefly review the causes which lead to the flight to Gaeta in this place.

The re-organization of the Guardia Civica was a mistake. The Pope had trusted the people's interest in his own person too far. At a festival in the meadows of Ponte Milvio, October 7, 1847, the guards and the populace fraternized. The Circoli of Rome were active everywhere. On the 18th of July the Circolo Romano banqueted Ciceruacchio, and princes and grandees congratulated the leader of the Red Republican populace.

Italy was full of plots and counterplots. Gioberti, the Sardinian Minister of State, did not hesitate to proclaim his hopes for a United Italy on a liberal basis. But, after all, the Pope might have gone on reforming the civil government in his States but for external events.

The government of Austria, alarmed at the liberal policy

of the Pope, and the spread of republican principles in Italy, invaded Ferrari. The Romans were aroused by the event. A deputation from the Circolo Romano, waited upon the Pope, on the 8th of February, 1848, and demanded an immediate declaration of war with Austria. The ministers issued a declaration the next day, and the following day, February 10, the Cardinal Secretary of State issued a document, by order of the Pope, disavowing in part the sentiments expressed by the ministers, and counseling a pacific disposition toward Austria.

From that time on the position of the Pope was anything but pleasant. Crowds of malcontents gathered in front of the Quirinal, and cries of "Down with the priests!" "War with Austria!" "Give us a constitution!" "Down with tyrants!" "Proclaim the Republic!" "Live Pio Nono!" and such like exclamations were heard. The Pope came on the balcony and addressed a few words and gave them his blessing.

With the assassination of his minister and the flight to Gaeta, ended the hopes of Pius the Ninth to become a great and beneficent temporal ruler. He now resolved to become a great Pope, and he succeeded. Beyond any of the two hundred and fifty-nine Popes, Pius the Ninth succeeded as the greatest of the rulers of the Church.

The Pope re-entered Rome after his return from Gaeta, April 20, 1850. From that time forward he never swerved, either on account of threats or through entreaty in his purpose to make no concessions to the spirit of modern progress.

Meanwhile the aspirations for Italian unity had not been crushed. The spirit was at work. The destiny of the temporalities of the Church had been determined by an inscrutable Providence. The power of Sardinia was growing, and Sardinia represented the ideas of the new Italy. Appeals to the Catholic powers had gone unheeded; protests from the Vatican had been disregarded. The Supreme Pontiff, while

surrendering not an iota of his claims to the temporalities of the Church turned more and more in reliance upon God.

In 1854, on the 8th day of December, there was a notable ceremonial at St. Peter's in Rome. On that day, in the presence of thousands of people, amid the most solemn pomp, Pius the Ninth formally defined the dogma of the Immaculate Conception of the Virgin Mary.

But political events occupied no small share of his attention. France, the protecting power of the papacy, was an ally of his foe, the house of Savoy. The Franco-Austrian War of 1858 came. Magenta and Solferino sealed the fate of Austrian influence in Italy. Victor Emanuel was put in possession of Lombardy and Venice, and took possession of Tuscany, Umbria, Urbino and other provinces. Garibaldi and Mazzini were still at work among the Italians. The affair at Castel-Fidardo decided the fate of the States of the Church. Rome and its adjacent territory alone remained to the Pontiff. The Pope would not yield anything. To the representations of Courcelles, by order of Napoleon III., made September 30, 1862, that in case the Holy Father would not consent to make certain concessions the French troops would be withdrawn, he simply answered: "*Non possumus.*"—We can not. Time and again he had declared that by his oath he could not in any way alienate any part of the patrimony of Peter, or sanction its alienation. He was immovable under all circumstances.

On the 8th of December, 1864, he promulgated the celebrated Encyclical, *Quanta Cura*, in which he condemned the modern ideas of progress and civilization.

The destruction of the kingdom of the Two Sicilies by the revolution led by Garibaldi, and the assumption of that Government by the King of Sardinia, who assumed the title of King of Italy, had an important bearing on the political destinies of Rome.

But amid all this clash of wordly interests outside, the

Pope was attending to the concerns of the Church in a manner unprecedented in the history of the papacy. For sometime he had been preparing the Church for a great step which he contemplated. That step was no less important than the calling of an Ecumenical Council. This was a great undertaking at any time, but under present circumstances it was esteemed a mighty work. Few popes during the past six centuries had possessed the courage to call a council of the universal Church. The project was laid before the Sacred College, the legal advisers of the Holy Father, and they disapproved of it. And yet notwithstanding this disapproval, that wonderful man, Pope Pius IX., standing alone, had willed it, and it must be. In a brief dated June 27, 1868, he announced his purpose, and in a formal bull dated June 29, 1868, he summoned the bishops, mitred abbots, archbishops, patriarchs, and other dignitaries of the Church, to assemble in Rome in an Ecumenical Council on the 8th day of December, 1869.

The Council met; more than seven hundred abbots, bishops, patriarchs and archbishops, together with the cardinals, were present. The Pope opened the proceedings. It was a memorable occasion. The sessions continued until the 18th of July, 1870, when, after defining the dogma of the Immaculate Conception and the dogma of the Personal Infallibility of the Pope, the Council was allowed a vacation. But it has never been called together since. The formula of the dogma of the Infallibility, as the most important work of the Council, we here introduce :

“Therefore we, faithfully adhering to traditions of the Christian faith as received from the beginning to the glory of God our Savior, to the exaltation of the Catholic Religion, and to the Salvation of Christian peoples, with the approbation of the Sacred Council, teach and define to be a divinely defined dogma : that the Roman Pontiff when he speaks *ex cathedra*—

that is, when in the discharge of his office of Pastor and Teacher of all Christians, he, by his Supreme, Apostolic authority defines any doctrine concerning faith or morals as necessary to be held—has by the divine assistance promised to him in the person of St. Peter, the power of that infallibility with which the divine Redeemer willed that His Church should be furnished in defining a doctrine concerning faith or morals.”*

The definition caused considerable commotion in certain quarters, though it had little effect upon the movements in progress in the political world. Dr. Döllinger, with the faculty of Munich, refused to accept the dogma, and the Old Catholic Church was organized. The Armenian Church refused to accede to the requirements of the definition and banished their patriarch, who had attended the Council and accepted the dogma. In September, 1870, Pius the Ninth pronounced the greater excommunication against the refractory Armenians, who numbered about one hundred thousand.

On the 17th of June, 1871, Pius IX. celebrated the twenty-fifth anniversary of his accession to the chair of Peter. He then considered himself a prisoner in the Vatican.

The Italian army took possession of Rome September 20, 1870. A few months afterwards the Italian Court removed from Florence to Rome. The King took possession of the Quirinal, the ancient papal palace, and the building which had been the scene of many Conclaves, and the palace in which the first utterance of the name of Pius the Ninth had been heard. The Pope removed to the Vatican, and from that

*Itaque nos traditioni a fidei Christianæ exordio perceptæ fideliter inhærendo, ad Dei Salvatoris nostra gloriam, religionis Catholicæ-exaetationem. et Christianorum populorum salutem sacro approbante Concilio, docemus, et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex cathedra loquitur id est, cum omnium Christianorum Pastoris et Doctoris munere fungens, pro suprema sua Apostolica auctoritate doctrinam de fidevel moribus ab universa Ecclesia tenendam definit, per assistantiam divinam ipsi in beato Petro permissam, ea Infallibilitate pallere qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit.

day forward he never went abroad. He called himself "the prisoner of the Vatican." Pius the Ninth never wavered in his purposes. He spoke, even when a prisoner, as he asserted, as one having authority.

The occupation of Rome by the Italian Government drew from the Pontiff a long and bitter encyclical against Victor Emanuel, King of Italy, and sundry appeals to the Catholic powers for assistance to restore to him his patrimony as successor of Peter. But the politicians and statesmen of Europe had other things to engage their attention, and the Pope was left to his own reflections in the Vatican.

He refused utterly to receive the large annual stipend set apart for his support by the Italian Government, and appealed to the liberality of the Catholic world for a revenue.

It was a vain effort made by the King of Italy to secure reconciliation with the Holy Father. He would not receive him, and persisted in stigmatizing him as a robber of the worst class. In 1872 the progressive Emperor, Dom Pedro II., of Brazil, made a strong attempt to bring about a reconciliation between the King and the Pope. The Emperor was at that time in Rome. Presenting himself one morning at the Vatican, the Pope ordered him to be admitted. When he entered, Pius IX. asked, "What does Your Majesty desire?" "I beg Your Holiness not to call me Majesty; I am here simply Count of Alcantara," replied the Emperor. "Well, my dear Count, what is your wish?" "Your Holiness, I come to beg you to permit me to present to you His Majesty, the King of Italy." These words aroused the anger of the Pope. In a voice that betrayed his feelings, he exclaimed, "It is useless to address such language to me. Let the King of Piedmont abjure his wrong doing; let him restore my States to me, and then I will see him—not before."

The remaining years of the Pope's life were devoted to

receiving pilgrims and delegations from all parts of the Catholic world. His health was feeble for the last two years of his reign. Many times he was supposed to be on the verge of the grave, then he rallied again, and his remarkable life was protracted through weeks, months and years.

The beginning of the year 1878 found Pope Pius the Ninth in a better state of health than he had been for some months. But it was evident that he could not long survive. He was almost eighty-six years of age. The last member of the sacred College of Cardinals who had called him to the seat of Peter had passed away. Even that stalwart king, whom he had regarded as a robber, had been summoned from earth. In the presence of death the Pope seems to have relented somewhat, and the King of Italy had been admitted to the sacraments and had been laid to rest with the rites of Catholic burial.

On the morning of the 7th of February, 1878, it was reported throughout Rome that at 4 o'clock in the morning the Pope had grown worse and was in the agonies of death. The last sacraments had been administered. At 1 o'clock in the afternoon prayers were offered in all the churches on his account.

The Pope seems to have had a premonition of his approaching dissolution. Recovering from a paroxysm of suffering in the early stage of the attack, he remarked to his physician, "Death wins this time." At 11 o'clock he took a crucifix and with it blessed the assembled Cardinals. His last moments were calm. The dignitaries of the Papal Court were at his bedside. His last words were, "Guard the Church I loved so well and sacredly." Cardinal Billio commenced reciting the offices for the dying at a little after 3 o'clock. At the beginning of the fourth office Pope Pius the Ninth ceased to breathe. Death had claimed him.

Thus died at the age of nearly 86 years one of the greatest

Popes the Roman Catholic Church ever had. Not a sovereign in Europe who was reigning when he came to the Pontifical chair, save the Queen of England, survived him. In many respects the late Pope was a remarkable man. Firm and unyielding in disposition ; genial and gracious in bearing ; devotedly attached to his Church ; deeply pious ; unreservedly faithful to the doctrines of the Catholic Church, he has left behind a name that will live through all the ages to come.



LEO XIII.

The Conclave and Election of Pope Leo XIII.

The Papal election, which resulted in the elevation of Cardinal Joachim Pecci to the Pontificate, under the name of Leo XIII., on the 20th of February, 1878, excited less interest in the Courts of Europe than any conclave held for the last five hundred years. The Pontifical Government has ceased to be a temporal power. The Court of Rome is now the representative of Spiritual functions only.

The governments of France, Spain and Austria have always claimed the right to exclude from the Pontificate one person from the list of names presented to the conclave. For some hundreds of years, either France, Austria or Spain has exercised this veto power at nearly every Papal election. Thus in the conclave which elected Gregory XVI., when it was evident that Cardinal Gustianni was likely to receive the requisite number of votes, the Spanish minister interdicted his election. The same thing would have occurred in the conclave of 1846, when Pius IX. was elected, had Cardinal Gaysruck, the Austrian minister, moved with more alacrity, or had the conclave been protracted a little longer. He was on his way to Rome with the Austrian interdict against the election of Pius the Ninth.

The conclaves, with a few exceptions, for the past three centuries have been held in the Quirinal Palace, now the royal residence of the King of Italy. The conclave of February, 1878, was held in the Vatican, and, for the first time in centuries,

was free from the intrusive veto ministers of the three Catholic Powers.

The course of an election by a conclave is simple. When a pope expires, the Cardinal Camerlingo, with the apostolic notaries and attendants, attests the fact, and the seal of the fisherman, the official seal used by the late Pope, is broken. The body of the deceased Pontiff then lies in state in St. Peter's for nine days, when, after a solemn mass of requiem, it is deposited in a temporary tomb. Such was the course adopted after the death of Pius the Ninth.

The doors and corridors leading to the apartments in the Vatican, where the conclave was to be held, were walled up, save a single door, a small wicketed window, left open for the approach of the ambassadors of the veto powers, and an aperture through which the cardinals received. But all these openings were closed by double shutters and locks. In the middle of the Vatican chapel, where the voting was to take place, stood two chalices to receive the votes. According to the Bull of Gregory XV., 1622, three ways are permitted to be followed in the election of a pope: by ballot, by compromise, or by acclamation, since called adoration. No election takes place if the vote of every cardinal is not counted. Each ballot is written and folded in a prescribed form, and each cardinal as he deposits his ballot recites the following oath: "I call to witness God, who will be my judge, that I choose the person before God, whom I judge ought to be elected, and that I will do the same in acceding." The scrutiny must take place twice a day, after mass, or about 6.30 o'clock in the morning, and at 4 o'clock in the evening. Before the scrutiny, the ballots must be counted to ascertain if the number of votes corresponds with the number of cardinals in the conclave. The cardinals, on pain of excommunication, must abstain from all agreement, sign, or threat, relative to an election. The electors and the elected were subjected to excommunication

by the Gregorian Constitution, for a failure to observe any of the prescribed forms for the election of a pope. The cardinal head of the order of bishops; the cardinal head of the order of priests; the cardinal head of the order of deacons, the head of the order of the Suburbicarian bishops, and the chamberlain, in turn, were charged with the execution of the Bull.

There were present in Rome on the evening of the 18th of February, 1878, including the Cardinal Patriarch of Lisbon, sixty-two princes of the Church. On that day, special services were held, and the cardinals then in Rome, united in special prayers to the Holy Spirit for direction in the coming conclave. All the members of the Sacred College were present except four, the Cardinal Archbishop of New York, Cardinals di Traetto, of Benevento, St. Marc, of Rennes, and Apuzzo, of Capua. In the evening all the cardinals entered their cells in the Vatican. They could not go hence until they had named a pope. On the nineteenth the balloting commenced. Votes were cast for Cardinals Bilio, Franchi, Simeoni, Panebianco, Parocchi and Morretti. Two scrutinies were had on the first day of the conclave. Cardinal Bilio declined to be a candidate. His friends gave their votes to Cardinal Pecci. The third scrutiny took place on the morning of the twentieth; Cardinal Joachim Pecci received the requisite number of votes. Immediately all the cardinals took down their baldichinos (canopies), and knelt before Cardinal Pecci. The election was over; the Roman Catholic Church once more had a living head. When Cardinal Cateroni asked the newly-elected Pope what name he would take, he replied, "Leo XIII."

Cardinal Joachim Pecci, Pope Leo XIII., was born at Carpenetto, Italy, on the second day of March, 1810. He came of a good family, though not of the nobility. He studied at Perugia, and at Rome. He is represented to be an accomplished scholar. He was made Archbishop of Perugia in

1846. Pope Pius the Ninth raised him to the cardinalate March 15, 1852. He served the Papal Court as nuncio at Brussels, and gained the friendship and esteem of the Belgian Court. Indeed, Leopold I. begged for him the Cardinal's hat from Gregory XVI. But it was reserved for Pius the Ninth to bestow that dignity. In his Archbishopric of Perugia, Pecci's administration of the temporalities was highly creditable to his ability and beneficial to his people. Smuggling and brigandage were two evils which afflicted his See. He did much toward suppressing this lawlessness. Pius the Ninth was a watchful man, and he was not slow to note the wisdom and energy displayed by the Cardinal, Archbishop of Perugia. He called Pecci to Rome in 1875, and appointed him Camerlingo, which position he held until elected to the Pontificate.

The situation of the Church is different from that of any previous time, when a new Pontiff came to the See of Peter. Will Leo XIII. follow the policy of Pius IX.? Will he remain closed in the Vatican? These are questions which at this writing occupy the attention of the public, in some degree.

For hundreds of years, every succeeding Pontiff has gone in state to take possession of the Church of St. John Lateran. Indeed, that basilica has ever been regarded as the Pontifical Cathedral. After the occupation of Rome by the King of Italy, Pius the Ninth refused to go beyond the precincts of the Vatican palace and grounds, choosing to regard himself a prisoner. Since 1870, the Lateran has not been graced by the presence of the Supreme Pontiff, although by a law of the Italian Parliament, the exclusive right to that magnificent structure, next to St. Peter's, the finest in Rome, is vested in the Supreme Pontiff.

The new Pope comes to his seat as a moderate, as distinguished from the Ultramontanes. His policy in relation to the present attitude of civil governments toward the Papacy, will be watched with intense interest.

THE JEWISH CREED.

By S. H. SONNESCHEIN, RABBI.

My Friends and Brethren:

Standing as I am here, a son of Israel, invited to expound the Jewish creed under the very shadow of that cross which symbolizes to the Christian world their faith and their salvation—a salvation accomplished by one of our race; by one of the purest and noblest souls that ever lived and suffered and triumphed on earth for the sake of humanity and truth, I can not help but pouring out all the ardent fervor of a devout heart, and pronouncing that ancient Jewish benediction: “Blessed be thou, Eternal, our God, King of the universe, that Thou hast strengthened and lengthened my life to enjoy this novel sight; this beginning of a new era of peace and mutual good-will among Thy children. Amen.”

Until about a few years ago the Jewish religion was all over the world treated as a mother-in-law is by her sons-in-law. She has given away her daughters, and many of them, but their husbands seemed always to have an outspoken aversion for the mother-in-law. This kind, wise and vigorous old lady seems to have been turned out of doors everywhere. Nobody wanted her. But in the course of time the homes of the daughters became somewhat noisy and disorderly on account of the many unruly children in the house. The trouble of the household was increasing with every fresh appearance of a new

member of the family; and now they gladly avail themselves of the welcome services of the mother-in-law, and even invite the good old lady to come and nurse the babies.

Such, in fact, is the position of Judaism to-day, and I am glad that the youngest of the daughters, the Unitarian church, thought it fit to invite a representative of the old faith to expound it to intelligent and thinking Americans.

Has the Jewish creed, that ancient system of worship and religion, no longer any claims on the minds and hearts of the race? Is the sacred flame, which thousands of years ago burned upon the altar of Zion, altogether extinguished and dead? Is no light, no warmth to be drawn from it any more? Or are there left only a few scattered, dying embers, soon to be covered by the ashes of oblivion? No, a thousand times no. The Jewish religion, the faith of Israel, the law of Moses and the prophets, who have in times gone by revealed so many unheard-of sources of truth and grace, and opened so many new avenues to progress and salvation for all humanity—this faith and this law are still cherished and practiced by a living and energetic people who trace their progeny in a direct and unbroken line from Abraham, and still grow and prosper under the immediate tuition of Moses and the prophets.

This assertion sounds rather proud. And you will say, as people generally do, that this assertion is in keeping with the haughty nature of the Hebrew spirit. We *are* proud; but justly so. The prayers you Christians offer to the throne of grace you have copied from the Jews. You borrowed your holidays from the same source; you learned to obey and to love your God by the instructions of the Jews; you practice charity because the Old Testament abounds with its precepts; and you feed the enemy when he is hungry, not only because the New Testament inculcates that duty, but because of it being commanded in the Old; you also forgive your enemies, and say, “Revenge is the Lord’s;” and you do this because it

is so written in that sacred, ancient Hebrew literature of the Jews. I ask, then, why should we not feel proud?

But *noblesse oblige*. The more of past glory we can point out, the more we are convinced how much yet remains to be done for the future; and you certainly will answer in the affirmative, when the question comes up, whether the Jew has any claim upon an audience like this here present, when he expounds the principles and tenets of his faith. But to dispel all the doubts as to this privilege, let me quote the words of Dr. Döllinger, known to the whole Roman Catholic world as one of the greatest living authorities on ecclesiastical history. In closing his renowned book on "Paganism and Judaism," he makes the following considerate and weighty remarks: "The destiny of crushed nations, to be wholly absorbed by the dominant population of the conquerors, was not to be shared in by the Jews. They were chosen to remain a distinct and unadulterated race, to be recognized by the world as the living testimony of the past, and to serve as instruments of the Divine Providence for the remotest future." And now the Jew commences a new era, and, as always, he who has been commissioned to initiate the new impulses of humanity, steps into the arena of thought and claims to be heard. The present age is one of criticism. It desires not to believe everything that is taught in the catechism, but asks, "Where is the religion which can give to this longing and thirsting world some sterling principles, some indisputable tenets of faith, which will be catholic indeed, that is to be everywhere and under all circumstances believed in by everybody?" We Jews claim that we have it; that we have a principle of faith divided into three branches, which will suffice to give satisfaction to all the perplexing doubts and irresistible questions of our days. But it seems necessary that at starting we should set out our definition of faith; and, therefore, let me say the belief of Israel is founded solely and wholly upon the intellect.

It is not at the mercy of sentiment, which sways to and fro as a weak young tree bends under the attack of the tempest in spring. Our faith is firm and immovable, because built on reason, and reason alone. Lest you should think this declaration of principles too modern, and think of it as a proclamation of the Reformed Jewish Church, which the orthodox branch of this faith denounce, I will quote you from an authority nearly a thousand years old—from the Rabbi Saadiah, the president of one of the three oldest Oriental Jewish academies, a man who was great in everything, and who first reconciled the tenets of faith with those of science, at a time of a radical revolution in the realm of thought and religion. He says: “Belief is the total comprehension possessed by our heart as well as our mind in relation to anything that is fully known as to its substance and its qualities. True is such a belief by which anything is known exactly as it is. False is such a belief which inverts the real facts and properties. Only that man is to be praised and deemed wise, who makes the truth of everything the root of his knowledge, and who by his wisdom believes only in those matters which deserve his implicit faith, and who exercises all his caution where caution is commendable. But that man is to be blamed and deservedly named a ‘fool,’ who by laying down his knowledge as a basis, deems that the truth of everything will be subservient to his knowledge, and who in his folly has implicit faith in matters where the greatest caution is advisable, and exhibits a certain distrust just in those matters which ought to be believed spontaneously.” This is a definition of belief which will stand the attack even of Mr. Herbert Spencer. To express it in terse modern language, to put it in a nutshell, the rabbi says: “You are only to believe which you really can understand, and to approach with the greatest caution those realms of faith which go beyond your comprehension.”

The articles of faith held by all Jews in common are such

unimpeachable, indisputable and universally accepted truths, although of course we, too, have many tenets where we are not of the same opinion. These articles, which were pronounced by the Rabbi Joseph Albo in the fifteenth century, these catholic facts in religion which will be admitted by everyone, are :

1. A belief in the only one Eternal, who created, rules and preserves the universe, and than whom there is none besides.

2. A belief in the divinity of the primitive and fundamental code of those ethical, political and sanitary laws as laid down in the books of Moses.

3. A belief in the final settlement of all quarrels among the human race, in the prevailing victory of peace and harmony among men, and in the final salvation of every wicked and base man.

These are the three articles of the Jewish faith, and upon these I shall dwell at some length :

First. “ My soul thirsteth after God, after a living God.” (Psalm xiii. 2.) There you have the enigma of life and death, which is the constant source of all the religious inspiration. The human reason, the human mind, the intellectual spark that lives in the human brain—call it what you will—longs to solve the riddle of life and death. Behold, all around us is nothing but a struggle between the two ; a continual building up and destroying ; an impenetrable and still ever attractive mystery, which enshrouds the cradle of life and the goal of death alike. And in the turmoil of all this the soul longs for something firm and lasting to which to anchor itself amid the flight of events. “ My soul thirsteth after God, after a living God.” This is the natural outcry of the almost forlorn wanderer in the desert, so simply and beautifully uttered by the Jewish poet of old. What is the answer given him? Where is the fountain which will satisfy his thirst with a sweet and

cooling stream? Don't you know what the prophet says: "The Eternal is a God of truth, he is the God of life and the Ruler of the universe (Jeremiah x. 10). That is the answer to the religious longing and thirsting of the soul. Life! Behold, there it is. To you life is the acme of existence. You find it in that perpetual strife, in that endless attraction and repulsion, in that eternal change and ceaseless struggle and battle for existence. Here is the great principle of life, which never ends. Do you want the key to the riddle of the boundless universe? There you have it. Throned in nature sits the Eternal Being, who with the most commanding and awful majesty, holds the thread of every life in his hand, smiting where the blow is deserved, and blessing where grace is well earned—the Eternal, the Jehovah of hosts, the ever living, only God! *He is not a dying God.* That is one of the fundamental differences between the mother and her eldest daughter—between Judaism and Christianity—a living God can not die. To think that the God of Israel, who neither slumbers nor sleeps, will ever die, is more than the healthy and vigorous thirsting soul of man can swallow. A dying God may be a comfort to one who is himself under the terrible and deadening influence of pain. Torn by the pangs of agony and the tortures of self-accusation, humanity may sometimes seek for a truly sympathetic chord in the heart of his God, who himself is ready to die. But the human race is not born to suffer for all eternity. The ideal life of the race is a life of lawful pleasure and enjoyment. The race is not born to die, and therefore its ideal must be a living ideal and not a dying one. The Jew abhors death and oblivion. To him death and oblivion are twin nightmares of an excited and sickly brain. He clings to life with all the healthy energy of his nature, and that not because he is selfish, but because he knows, that in the brief span of time allotted to him here, he has a great and difficult task to perform. He knows that it will require every

minute of a protracted and well-spent life to perform his work wisely and thoroughly.

Does the Jew believe in immortality? Is not the belief in the immortality of the soul a part and parcel, a necessary sequence of a belief of the Eternal God of life? Of course it is. The living God who gives us a soul which is a spark of His Divine Being, must give us such a soul as shall not die. Do you ask me where I find the proof of this? I respond by turning to where the prophet calls on his people just going into exile (Jeremiah xxxi. 15, 16.) He speaks of the wailing and weeping mother. A mother dead and buried for centuries past, and still living, not only in the memory of her children, but—what is by far more real—in the presence of God. Behold at the tomb of Ramah, Rachel weeps for her children going into captivity, but the Eternal God comforts her in telling her: “Be not afraid, they will come back again and shall again be happy and independent.” Now, if this is not immortality in the Old Testament—the picturing of a mother dead centuries ago, to her people as being a comfort and a consolation to them—then I know not where immortality is more aptly illustrated in the New. Of course, the Jew in his ancient literature does not dwell so much on these mysterious questions. He does not adopt these things with an implicit faith, knowing he may be mistaken as to details, and by a single mistake be misled and carried away from his proper destination. “The mysteries are for the Eternal, our God, and the revealed and disclosed things for us and our children forever.” (Deut. 29, 28.) Therefore you will not find much about the details of immortality in the Old Testament. But the living God who gives us a living soul must necessarily give us one which is also immortal.

Second. The Israelite believes in the divinity of that primitive code of ethical, political and sanitary laws as laid down in the books of Moses.

People will say: "So you believe in a direct revelation—that God Almighty came down from heaven in thunder and lightning, and revealed his ten commandments to a listening nation?" Yes, we do, but with that degree of caution which Saadiah the father of Jewish philosophers has recommended. Thunder and lightning are messengers of God. In them the existence of the Divine, Supreme, Immortal, Eternal Being has first flashed through the minds of thoughtful men in the remotest past. In thunder and lightning, amid the great elementary clash and din of nature, Moses spoke these ten commandments, which are considered the basis of all intelligent and rational creeds on earth. Moses spoke them. Moses gave them. Moses wrote them, and he expounded and commented upon them. That is all. There are nations which are destined to lead the race in the arts of beautifying humanity. There are nations which are destined by Providence to lead humanity into the secure and solid realms of free and independent self-government. There is a nation which has been aptly commissioned by Providence to teach the world religion.

And in these fundamental laws laid down by Moses you will find everything necessary to unite all humanity in ethical, political and sanitary weal and prosperity. Has not Moses given laws of charity which if to-day properly carried out, as a matter of justice to the poor and suffering, would silence the outcry of communism? And politically speaking, if the constitution laid down by Moses for the people of Israel would be modernized to-day, there would perhaps be no political corruption and partisanship anywhere. Sanitary laws? If those laws of temperance and abstinence taught by Moses, supplemented by what is laid down by the wise and truthful physicians of to-day, were considered by every citizen as of divine authority, and practiced accordingly, there would be no need of the so-called temperance movement of to-day.

But a great many say, and say it openly: "The old

dispensation may have been good enough for an era of inferior progress, and for a nation Oriental and semi-barbarous in its characteristics ; but we boast of a new dispensation, more refined and, if it can be so, more divine." And right here we meet the missionary, whose voice is heard almost everywhere, speaking with a silver-tongued suaveness to the peaceable and calm Israelite : " You have no right to exist any more as a distinct Church. Why longer separate yourself from us? Do not any longer deny or dispute the fact that our Gospel of Christ is superior in all things to your Law of Moses." Am I referring to imaginary facts, to things that never occur? Am I quoting words which never were uttered—do I exaggerate and reflect on impossibilities? No! Five years ago a minister in this city, known for his liberal ideas and profound learning, pronounced from his pulpit these words, which I will hear repeat as a type of those accusations which are daily hurled against the Jews and their creed : " The god of dogma remains a Jew. He tabernacles in a creed, enjoys the sight of blood and cherishes only his chosen. It would be beyond my power to affirm that he is not mean, malicious, blood-thirsty—an almighty Shylock—therefore the only God possible to whom my soul can trust is one whose goodness corresponds with my own moral convictions. And such is the God of Christianity. It reveals him as a father. It thus recognizes those instincts of right which have their freest play in the relation of parent to child as the truest types of his government." I *dare* to say there is not one single grain of truth in this whole affirmation. Israel's God not being a father? The Hebrews never heard of this good tidings before the Gospel was preached! Let me quote at random a few sentences of the Old Testament. In his valedictory speech Moses admonishes his flock to look upon God as upon a father. " Is He not thy Father who created thee?" David, the royal bard of the Hebrews, sings with exultation : " As a father has compassion with his children, so is the

Eternal merciful with those who revere him.” How outrageous to depict the Jew as believing that God knows his chosen people only, and hates and despises the rest! Here in the law of Moses we read the following command: “If thy brother is in distress and sinking, lend him thy helping hand; support him, even if he should be a stranger and a sojourner in thy land; let him live with thee.” (Leviticus, xxv. 35.) “Have we not all one father,” says the last of the prophets; “has not one God created us; why then should we act treacherously one towards another?” (Malachi, ii. 10.) “One law and one justice shall there be for you as well as for the stranger who sojourns with you.” (Numei, xv. 16.) Are these the words of a cruel, blood-thirsty, malicious Shylock, or do they show a God merciful and just, who lovingly acknowledges all His children and deprives none of them from being admitted to His throne of mercy.

And in this connection let me mention one more of the hidden beauties of the Jewish nature. The Israelites lay a great deal of stress on the education of their children, believing that in them they are either rewarded or punished. The Jew, who has no special desire whatever to investigate the realms beyond the grave, because he has no keys which at his mere bidding will open the gates of the hereafter, while he still is wandering on earth—the Jew considers that his hereafter consists mainly in the perpetuation of his family or posterity. If father and mother are good, in their children will they reap their harvest. If parents wilfully neglect their loyalty to the law, if they fail to keep those ethical, political and sanitary ordinances laid down unequivocally in the code of Moses—their children will have to suffer for it. Therefore educate the children by setting them a fair sample of a law-abiding nature, and enlist them early among the champions of virtue and humanity. The paradise of the Jew or his hell is in his family. He does not go outside of his domestic affairs to experience

the beatitude of angels or the tormentations of a devil. If there is a roaring lion going around about to seize men in their weakness, it is in the family. In the sanctuary of their family-life the Jews were always secured and protected against the pollution and temptation of this world.

Third. The Israelites of all shades of religious opinion believe in the final redemption of the whole human family; the victory of peace over war; the salvation of every one, even the basest and most wicked.

This, you may say, is a universalistic theory, and not a Jewish one. Maimonides, the pride of Jewish learning, philosophy and religious instruction in the old and new time, standing as he did at the middle of the twelfth century, between the past and the future of the Hebrew race, boldly asserts that the life to come will be only in store for the good. But he says there will be then no wicked man. It is given to humanity to cleanse itself from the dross of wickedness, and the human race is not destined to be divided into two parts whereof one shall be hurled into eternal damnation, and the other enjoy the beatitudes of the hereafter. All of them will be redeemed. For, teaches Judaism, the salvation of the race is not a fixed legacy of the past, but something which must be earned and which grows by degrees.

The theory of evolution is nowhere to be more practically illustrated than in the history of the Jewish religion. By degrees the truth grows, and if there are no fruits yet to be enjoyed, it is because the harvest, the fall season, has not yet arrived. By degrees the human race will acquire that knowledge and that firm conviction which will enable it to determine what to do. It will acquire wisdom and virtue and righteousness, and learn to shun the wicked act for its own sake, and not merely from a fear of punishment. This is not at all a modern theory. Maimonides maintained the same; he is, however, sufficiently candid to acknowledge

that you cannot indulge in this theory already. He literally says: "Little children, and some of those women who are swayed rather by sentiment than by intellect, and especially the great ignorant masses, are not educated yet to conceive what I say, but by degrees they will be instructed, if you will slowly but surely instill into them the radical conviction that good must be done for its own sake, and evil shunned because it is evil; that God must be loved, not feared. This is the aim and final triumph of the Jewish religion." But if we are to be free and independent; if, as it is said in the law of Moses, "There is before you life and death, blessing and cursing. Choose ye. It is your self-made destiny. You have it in your own hands," where, then, is the personal God to whom we constantly recur, to whom we speak when we pray, and who is described to us almost with the characteristics of a human being? That is the question of to-day. Here we stand at the opening of a new era in the history of religion. What will evolution develop at this juncture? I am not going to decide it, but I will narrate to you something which happened about seven years ago.

At a Rabbinical conference in this country, one of the members of the assembly dared to proclaim that he did not believe in a personal God. Instantly a great clamor was raised on all sides, reformed and orthodox rabbis vying with each other in anathemas and demanding that the disbeliever and the men who seemed to acquiesce in this manifestation be declared outside the pale of Judaism.

One of the leading rabbis in Europe, for forty years a very prominent worker in the field of Jewish literature, and still an active teacher and writer, took up the gauntlet, and agreed with the conservative party, and said most emphatically: "Yes, they are right. Whoever denies that God is personal, he cannot be a believer in Judaism." This was in the heat of passion; but, to quote Rabbi Saadiah again, there are things

which you must approach with great caution and deliberation, and this was afterwards done by the rabbi I just mentioned—by Dr. Philippon, of Bonn. He admitted three years later that the Jew does not know anything of a personal God. I will quote his own unmistakable words: “The attribute personal shows so much of limitation, of curtailment and of individualization, that we, as Jews, are bound to banish this word from the domain of our faith as pertaining to God.”

This is a calm, dignified, manly and truly Jewish expression. “Personal.” Our definition of the word “person” is, a being endowed with moral and mental faculties, a being individualized, separated and distinguished from others of the same class. Maimonides says, in one of his thirteen articles of faith, which, by the way, are still the sum and substance of the orthodoxy in Judaism: “I believe with all my heart, that we cannot compare God to anything that is appertaining to our corporeal existence. He is without comparison to whatever our human conception may grasp,” therefore our God is more than personal. And here comes the dividing line between the orthodox Judaism of the past and the reformed Jew of the future. And here will Judaism, so to speak, reveal a new creed to the world. We will prove it by our very soul, our very life, our very ambition and inspiration, that modern science is right in claiming that there is a God beyond these simple limits, which were made known about three thousand years ago. The universe is boundless, and God is unlimited. But he is more than the mere soul of the universe; He is not to be thought of in the same way as our soul is, the life-giving power and moving energy of our body; not that God is inside of the world—who can dare to say that he is within or without the universe? Who is he who would approach this great mystery of mysteries? But know nature, study nature, and the more you know of her the more you will honor and worship that Eternal Being who is the life of

the world. By natural communication he revealed himself to man. Miracles prove nothing. This was distinctly pointed out by no less a man than Maimonides, the pillar of orthodox Judaism, when he says: "If a prophet comes and performs miracles, don't believe him. Moses himself did not prove his calling by miracles. If he performed some they were done so far as necessary to serve some indispensable purpose at the given moment." The Israelites, says Maimonides, had to travel through the sea, and the sea became a dry pathway for the fugitive people. Moses had to quench their hunger and thirst, and therefore manna fell from heaven and the barren rock gave out a spring of refreshing water. But the miracles did not prove the mission of Moses. His call is proved by very effective and ennobling laws; by giving the race that liberty and right which they were longing for; by emancipating them from the thralldom of Egypt and bringing them under the dominion of the Eternal God."

Now, if an orthodox Jew of seven hundred years ago makes such bold declarations, what shall we reformed modern Jews say, who have been led by the hand of modern science, which is just as much given of God as the Ten Commandments were? Just at this critical juncture and influx of new revelations, the great victory of truth, and the pure, unadulterated faith of Israel will bear its fruits of salvation. In Israel stubborn orthodoxy is waning. The Jewish votaries of orthodoxy can not gather now all their strength like the orthodox churches of other denominations do. They are especially here in America few and far between. Year after year, congregation after congregation comes over into the camp of reform, and, so to say, surrenders to the modern creed. There is no halt for the Jewish thought. It must go on. In order to illustrate this victory of reform over those Jews who have clung fast and strongly to the old traditions let me tell a little story. An old father, learned and educated in all the tenets of orthodox

Judaism, a man who didn't know much of the modern world, and who therefore clung with all the ardor of his heart to the tenets of the Talmud and all the ancient traditions, had a son. That son was educated in modern schools; he did not neglect his Jewish education, but studied all that is furnished in Jewish literature, at the same time imbibing with a thirsty soul all the newly-revealed grandeur of science and art; and whenever the young boy went home for his vacation, there was an incessant rivalry and friendly quarrel between the two. As long as the boy was young, he was silenced by his father's authority, but as he grew in years, he became bolder and more firm in his convictions, and, knowing his father was mistaken, he resolved to convince him of that fact.

Once after a long and quite stormy discussion, the old gentleman finally gave in, and said: "My son, I tell you I shall not dispute with you any more. Please let me alone; I am afraid you will convert me." And that is exactly the situation of the orthodox Jewish Church to-day. Whenever they enter into free and untrammelled discussion, as they must in America, they have to give in. But there is not the difference between the orthodox and the reformed Jews as that which exists between the Old and New Testaments. In the three rudimentary and elementary requisites of faith which I have discussed here, the orthodox and reformed Jews are alike. They have only one God, who does not share His glory with any one else. They have one law—the code of the Ten Commandments—which are known to be the basis for all the liberty, equality and brotherhood of the race. Both believe in a coming salvation; not a salvation that is a fixed legacy, but a salvation that is yet to come, and to be deserved. The orthodox believe that a personal Messiah will redeem them, because they worship a personal God, who must work through personal agencies. The reformed say the Messianic time will be brought forth by degrees, by improvement, by enlightenment, by a slow and sure evolution under

natural laws in history. But while the reformed Jew abolishes some of the most important parts of the ancient prayer-book, while he no longer believes in the efficiency of a bloody sacrifice, while he doesn't look back any more to Jerusalem and Palestine as *the* promised land and *the* holy city, while he does away with a great many traditions which find expression in the ancient rites—one prayer the two branches have in common which is even older than the so-called Lord's prayer. Both close their every day's devotion with the following simple words: "There will come a time when all the members of the human race will worship Thee, O Eternal Father, with one accord, and when all the wicked will pay homage to Thee." They don't believe the wicked will be forgotten. The wicked will reform. "The wicked will pay homage to God." On New Year's day and on the day of atonement the orthodox and reformed Jew each kneel alike with one impulse, and utter the same thought in the self-same words intellectually conceived: "There will be a time when all the members of the human race, all nations, will be united in one common brotherhood, with a common fatherhood of God, and then will the righteous rejoice, and all the wickedness will vanish like smoke, and the Eternal's grace and mercy will reign over a happy and contented humanity."

America, the cradle of political liberty, is destined to be the cradle of religious unity. An era of good feeling has commenced already. That current will grow till at length it bears the ships of the race, not to the barren mountain to which the floods had borne the ark in the legend of old, but to a paradise without bounds. And then and thereafter will Judaism, the mother, be forever among her daughters; even that proud and haughty one, called the Roman Catholic Church, will not then refuse an invitation to preach in a Unitarian house of worship, because then the whole race will be a holy church of the Messiah, and none will deny its power and authority and

grace. All will be happily united. The mother will be no longer a mother-in-law, who depends upon a somewhat reluctant courtesy of her daughter's husband; for the living God, who never dies, will, as the prophet of Israel expresses it, of old, take Judaism again as His spouse, and all the riches and treasures of the higher intellectual and moral peace will be showered into the lap of Israel, who then and there will behold the triumph of the truth and love which she has so carefully watched and nourished for centuries past.



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